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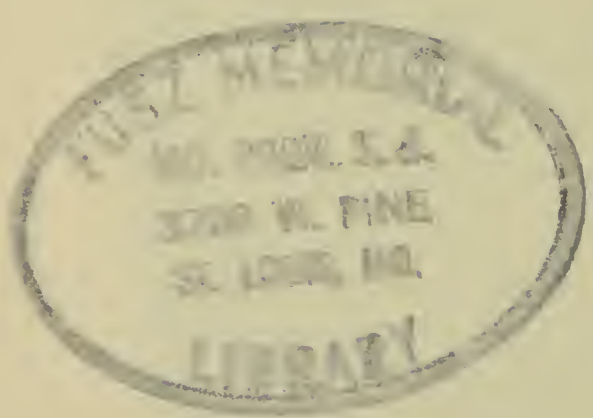

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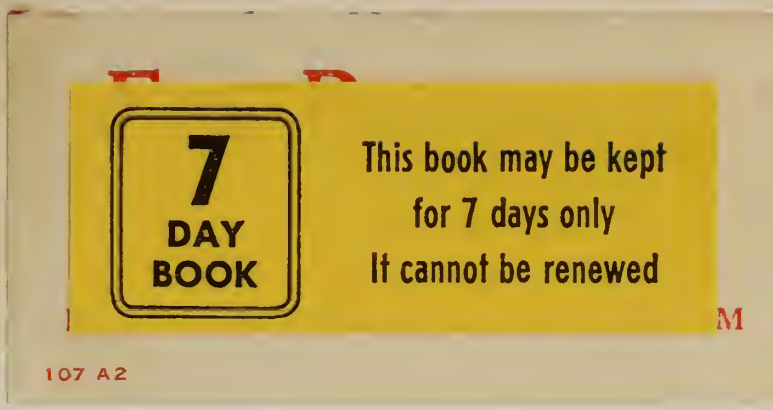

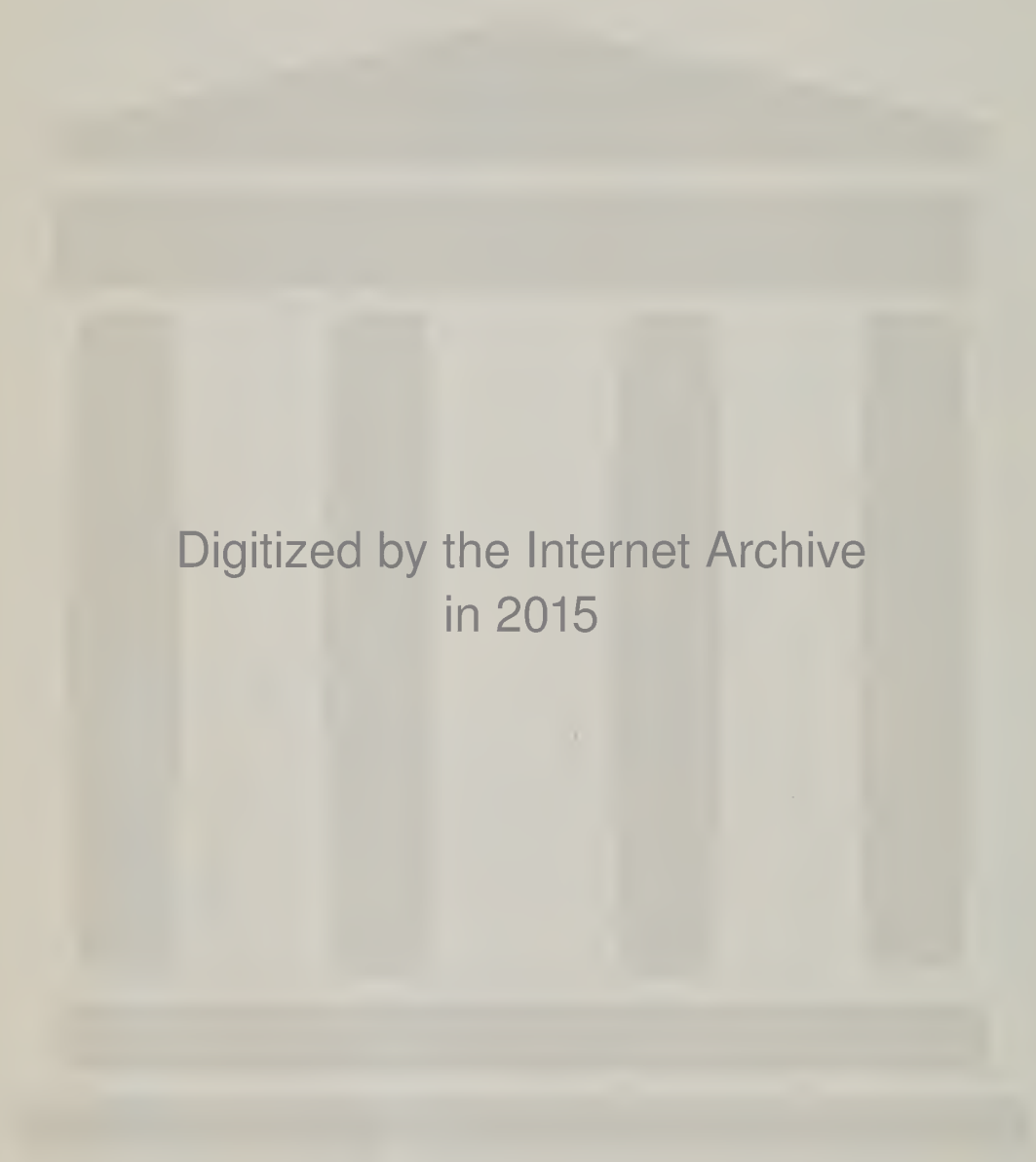
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New Directions In The Social Apostolate

Joseph P. Fitzpatrick, S.J.

I

Twenty-four years ago, when, as a first year philosopher I sat where you are sitting, and listened to Father Laurence Patterson report on the meeting that inaugurated the social apostolate among the Jesuits of the United States, it never entered my dreams to think that, twenty-four years later, I would be present in the same hall, explaining to the younger Jesuits of today why that social apostolate had been deficient; and what new directions it may have to take today in order to be more effective. Times have changed, indeed; and the interests of theologians have changed with them. In those days, we were inclined to neglect the reading of theology or philosophy in order to follow the sit-down strikes of the CIO; today, I believe you are more inclined to set aside reports about the teamsters and longshoremen in order to follow the latest developments in theology. In many ways this is a healthy development, and one for which your faculty deserves congratulations. It may also reflect, however, that lack of enthusiasm for the social apostolate which is characteristic of the present day, and which is rooted in a number of uncertainties which I will try to discuss this evening.

It is indeed a strange shift in the affairs of men: twenty-four years ago, in the depths of the depression, when hunger was a common thing on our city streets; when resources were limited and experience slight, men had a confident optimism about the social apostolate and social reform; whereas today, at the height of a prosperous era, when resources are relatively abundant and experiences rich, men are hesitant, doubtful and reluctant. In fact, I think you could describe the history of the social apostolate in terms of three well-defined periods. First, the age of optimism, 1934-43. This was the age of the labor schools. Secondly, the age of misdirected effort, 1943-48.

*An address given at Woodstock College, December 14, 1958.

This was the age of the National Institute of Social Order. Finally, days of doubt, 1948 to the present, days when the dimensions of our world have been twisted and stretched by extraordinary events, and we have not quite determined how the social apostolate should be related to a changing world of which we know so little. It is my firm conviction, however, that uncertainty need not breed discouragement; that hesitation, if it means the intelligent reorganization of our efforts, may well be the prelude to great achievements rather than a sign of failure.

The crisis of our times had been defined for us in general terms by Pope Pius XI as "the social question." The social question and the social apostolate in those days were focussed predominantly on the menace of communism, and on the need to fight communism by eliminating the social injustices which breed communism. The Holy Father located this second problem, as you may know, in the need to reorganize the social economy; to return to society an economic and business system that had some principle of direction, some instruments of guidance and would serve the common welfare instead of having the common welfare constantly upset in tragic ways for the sake of the business success of a small group of individuals. Looking back on this, we are somewhat surprised that the social question should have been defined in such limited terms.

Age of Optimism

The special letter of Father General Ledochowski, to the American Assistancy and Canada which insisted on the beginning of the social apostolate, is dated April 5, 1934. The letter was a fighting demand that all Jesuits in the world co-ordinate their forces in the struggle against atheistic communism. "I am well aware," the letter reads, "that Ours have not waited until now to realize the menace of communism, and I am pleased to know that individual Jesuits are at this very time battling against it in different provinces. But it seems to me that the hour has come when these isolated efforts must become general, and when the Society as a united whole must concentrate its activity upon this momentous struggle. To start the campaign, I am sending my first appeal to the

provincials of the United States and Canada, inviting them to organize a plan of concerted action against communism as it exists in your countries."[1] It is evident that the primary concern was communism—and the primary remedy was together with moral reform, the correction of the social injustices that led to communism. Social injustices were defined predominantly in economic terms.

The response to Father General's letter came in the form of a meeting, held in Chicago in July, 1934, at which a program was drafted for the establishment of a Christian social order.[2] This was an excellent statement of general principles. It was accompanied by the publication of a bulletin of information, called *Informationes et Notitiae,* and the announcement that evening schools for adults were to be started to teach people the menace of communism, and the principles of social order as taught by the Church. A hurried check over the early literature will indicate how much concerned our Fathers were at that time with the problem of communism. Two schools were started in what was then the Maryland-New York Province, one at Xavier in New York; the other at Saint Joseph's High School in Philadelphia. These were interesting experiments in adult education. They did not succeed very well in achieving the purpose of preparing a vigilant defense against communism. But their great significance was the fact that they developed into labor schools of a few years later when Father Smith and Father Dobson (then Mr. Dobson) hit upon the really effective formula of a school intended only for workingmen and union members. The Crown Heights School for Catholic Workingmen was founded at Brooklyn Prep in the winter of 1937-38; and the Xavier School of Social Sciences became the Xavier Labor School in September of 1938. A few years later, Father Comey was to convert the Philadelphia school into an Institute of Employer-Employe Relations.

This was the period that I have called the age of optimism. We had the conviction that we knew what social evils were.

---

[1] The English translation of the letter appears in *Informationes et Notitiae,* Vol. I, No. 4 (June 1935), p. iv.

[2] *An Integrated Program of Social Order,* was a pamphlet containing a statement of the program, and was published by *The Queen's Work,* in 1935.

We could see them, in the exploitation of workingmen; in the lack of social responsibility in business; in the menace of communsm. The social apostolate, therefore, was a well-defined task. We were to teach people what communism was; teach workingmen how to organize and manage their unions; teach employers the Catholic principles of social justice. The solution of the problems was being worked out dramatically all around us. The CIO came into its own when Lewis lead his followers out of the AFL convention of 1935. The auto workers were organized in the sit-down strikes of 1936. The Wagner act was declared constitutional in 1937. Minimum wage legislation was passed; and social security. The Spanish civil war broke out in July of 1936. Lenin had said clearly that, "The torch of Europe would burn at both ends." Moscow and Madrid were to be the two poles of the relentless axis of communism. Every hour of the conflict became for us a symbol; first of the failure to correct the social abuses that had led to the conflict; secondly of the struggle of embattled Christians against the communist menace. We felt, as we manifested our interests in the social apostolate, that we were part of a dynamic movement that was doing things and getting somewhere. We were convinced that social justice was in the making.

The significance of those days would not be brought out completely without a word about Father Laurence K. Patterson, a man of great knowledge and greater enthusiasms, who singlehanded was responsible for inspiring almost a generation of young Jesuits, the men who were active in those early days of the social apostolate. He read the *Daily Worker* and the *New Masses* as faithfully as he read the breviary. And every morning found him looking for someone to whom he could disclose the latest deceits of the communists, or the latest triumphs of Catholics in the social field. He fought every battle of the Spanish civil war and lived through every minute of communist meetings. He made us aware that there was a real world in travail outside the Woodstock gates, and he prepared dozens of young Jesuits to try to cope with it. Mercifully, God took him before the outbreak of the Second World War. It would have killed him to see the world again in conflict. The World War, indeed, put a sudden end to optimism, not only in the social apostolate, but in most other

areas of life as well. Before World War II, however, an incident occurred which had begun to deflate the optimism of American Jesuits in the social apostolate.

Twenty-Eighth General Congregation

In 1938, the Twenty-Eighth General Congregation of the Society met in Rome, and the delegates passed a number of decrees relating in a decisive manner to the responsibilities of Jesuits in the social apostolate. These are historic decrees and every Jesuit who is interested in the social apostolate should be familiar with them. The statement of the social apostolate in these decrees is remarkably broad, but also remarkably insistent on the urgency of the social apostolate as a task very consonant with our traditions. The English translation of the decrees was published in the *I.S.O. Bulletin*, Vol. I, No. 2 (Dec. 1943), pp. 1-3. The action of the Congregation was communicated to American provincials in a letter from Father General Ledochowski in January, 1939. This is an important letter, and I take the liberty to quote extensively from it.[3]

> Our Society, keeping before its eyes its own proper end as it is found in the very Formula of the Institute, issued in the last General Congregation various important decrees concerning the conversion of modern society to Christ.
>
> I have been giving considerable thought these days to the execution of these decrees in your Assistancy and have studied information which has come to me from various trustworthy sources. As a result, I am quite convinced that you can do nothing more consonant with the mind of the Congregation for the good of the Church and the Society than to establish, despite all difficulties, by common effort and expense, a house similar to the Parisian one which is popularly called *Action Populaire*, making, of course, the necessary modifications. A splendid description of this undertaking is found in your publication *America* for the seventh of January.
>
> It is my wish that you establish this social center, which more probably should be located in the city of New York, during the coming summer; *for the danger against which you must act is pressing and the necessity of this ministry is very great. Further, the struggle against communism, which has now grown somewhat*

[3] The English translation appeared in the *I.S.O. Bulletin*, Vol. III, No. 8 (Oct. 1945), p. 24. The original may be found in *Acta Romana*, Vol. IX, fasc. 3 (1939), pp. 435-6. Italics mine.

lax among you, can be directed from this headquarters with greater profit and less effort.

Some may say that neither money nor men are at hand for such an undertaking. I indeed have no fear as to the question of money; for besides the fact that we must humbly place great confidence in Divine Providence, I am certain that the money will be available. First of all, a modest beginning should be made and without extensive equipment: a house should be rented at a low price; indeed the Fathers themselves who are assigned to this work will soon have sufficient money for their expenses from their own proper ministry, and the work will scarcely be under way, when laymen also will help. Finally, among your various colleges there are many which will undoubtedly give financial aid to this undertaking which is to be considered as an insurance against the greater evils which threaten you all.

As to the question of men, let each one of you sincerely consider before the Lord which Father—and he should be an excellent one—he is prepared to assign to this work and let him report his name to me. *I indeed have always placed great value on your educational ministries, and for my humble part I have done all that I could to advance them; however, there is danger in your Assistancy lest the education of youth should come to be almost your only ministry, all others being somewhat neglected.* Now it was the mind of the last Congregation, in which you took a great share, to advance, now if never before, the social ministries and works. *In these works indeed your Assistancy has not yet made sufficient progress.* I am certain, therefore, that you will undertake this new work with your usual energy and I do not doubt that, through it, you will be able to render not only to the Church and the Society but also to your beloved country a great service, greater perhaps than you yourselves now imagine.

I wish, therefore, that as far as possible you report to me without delay the names of the Fathers, whom you will be able to assign to this work.

Father Ledochowski was obviously not taking things for granted, and he let us know very bluntly that he did not think we were doing a good job. In the fall of 1939, just after the outbreak of World War II, another one of those extraordinary men associated with the social apostolate appeared on the scene. This was Father John Delaney, who returned to New York after some years in Rome to establish the center of social action which the General Congregation had insisted upon. He taught a course in labor ethics at the Xavier Labor School during the winter 1939-40; in a short time, it had become the most impressive and talked about course of the

School. He had an unusual power over men. I was director of the Labor School at the time, and I had asked him to teach there. At a dinner during the year, he humorously told the audience that he could boast of being the only Jesuit priest in the United States who had a Scholastic as his boss. He started the I.S.O. in the building next to Xavier, 24 West 16th Street, in September 1940.

Father Delaney was a man who insisted that, before a center could co-ordinate social activities, the activities first had to exist. He fostered development of activities on a small scale, and in local areas whenever possible, hoping eventually to co-ordinate them into a larger organization. He insisted that his office was to supply information, inspiration, suggestions, guidance. Some of his sermon outlines and discussion guides are still memorable. He aimed at making the Mass a living thing again for workingmen; he worked tirelessly promoting workingmen's retreats; he had a keen sense for the "what-can-I-do" anxiety, and was a source of imaginative suggestions toward using all opportunities for advancing the social apostolate. But, the thing he considered the most important achievement of his life, yet one in which he has probably been forgotten, was this: he was the founder of the Cana movement in the United States. He realized the crucial role of the family in American society, and saw clearly that an effective social apostolate was crippled unless it fostered the stability and the sanctity of family life in the world. In the last issue of his *Bulletin*, he describes the beginnings:

> The latest experiment we tried, the one day family retreat for mothers and fathers together, was a thrilling thing. We ran two of them, have one scheduled for August and two more for September. We had hoped to be able to tell you about it at length. Say a prayer that it will still develop and you *will* be hearing more about it. It has limitless possibilities and a natural appeal that strikes an immediate response.

In the little chapel at the Fordham School of Social Service, he started his Cana conference days which have since become probably the greatest influence for the strength of the Catholic family in the United States.

Slowly, his work advanced until, in 1943, it was decided that Father Delaney's center was not the kind of center Father

General had had in mind. It was too local and too limited. Therefore, the I.S.O. in New York was discontinued and Father Daniel Lord was appointed to organize a National I.S.O. in the summer of 1943.

On July 2, 1943, Father Delaney closed shop. He issued his final bulletin, and ended his I.S.O. career with the following words:

> It was fun while it lasted. And it was fun offering service. It was more fun dealing with the social problems of the day, and trying to find a practical, feasible, immediate, small and slowly growing method of meeting these problems It was more than fun, it was and still is the most vital thing in God's world. It is and must continue to be *the* work of the Church in modern society.

He asked to be assigned again to the Philippines where he had spent his regency. He hoped there to be able to reconstruct out of the ashes of war and occupation and liberation, a social order close to the ideals of the Church. He ended a life of unusual dedication as the chaplain of the students of the University of the Philippines. Some of you must have had the privilege of knowing him in those last years, and of witnessing at his funeral what has been described as one of the greatest demonstrations of reverence Manila has ever seen.

II

In September, 1943, the nation-wide I.S.O. was organized at a meeting in West Baden, attended by Jesuits from all over the country. With the founding of the national I.S.O. begins the second era that I have described as the age of misdirected effort. I do not mean this to be a term of disrespect. The effort that went into the national I.S.O. was enormous; the sincerity and devotion were unusual. But, in its few years of existence, it became a cumbersome and complicated network of committees within committees; it found itself faced with the problems of co-ordinating activities which existed only in hope, and co-ordinating things as disparate as family counselling and international relations; finally it became quickly aware of the need of scholarly support which was lacking.

If you look at the minutes of the organization meeting,[4] you will see that thirteen content committees were formed; and eleven channelling committees. Through a co-ordinating staff under Father Lord in Saint Louis, all the activities were to become channels of social influence and social activity. The staff published a monthly exchange of information called the *I.S.O. Bulletin.* This was a clearing house for information, suggestions, letters, exchanges of opinion, etc. In May, 1947, the *I.S.O. Bulletin* became *Social Order*, was changed to a magazine format, and began to feature brief articles on varied aspects of the social question and the social apostolate. In 1947, the staff of the *I.S.O.* inaugurated social order institutes, namely, a program similar to that of the summer schools of Catholic Action, in which they would attempt, in the space of a week of meetings, to teach people the social doctrines of the Church. The staff encouraged meetings of the various committees, and held an annual convention. This staff, directing social action, was called the Office of Social Action to distinguish it from the Institute of Social Studies.

Age of Misdirected Effort

The Institute of Social Studies had been started at the same time as the I.S.O. to train Jesuits and lay people for the social apostolate, and to assemble at one center a number of outstanding scholars whose research and writing would guide the activities of the I.S.O. I shall say something about the I.S.S. later on.

It soon became obvious that even this nation-wide I.S.O. was not a center similar to *Action Populaire.* Despite the excellent channel of communication provided by the *Bulletin,* many of the committees showed no significant results; criticism began to be raised that the activities of the Institute of Social Order gave an impression of oversimplified solutions to social problems; and a feeling of unrest manifested itself that, with all its efforts, the I.S.O. was not getting anywhere.

One cannot hold enough praise for the men who made this effort in the nation-wide I.S.O. They were devoted and gen-

[4] The minutes of the meeting appear in the *I.S.O. Bulletin,* Vol. I, No. 1 (Dec. 1943).

erous men, and we must never forget that we were all experimenting, trying to find the really effective manner in which the social apostolate should be carried on. Certainly, the inspiring champion of this period was Father Daniel Lord. After years of brilliant success with the Sodality, he was asked to give it up and dedicate himself to new and difficult work with which he was not familiar. He did it with his usual energy and enthusiasm, and there are not a few who believe that his wholehearted effort with the I.S.O. shortened his life.

In 1947 the Fathers provincial requested a special report on the I.S.O. and an evaluation of its purposes and achievements. A summary of the report will be found in *Social Order*, January-February 1948. Its fundamental recommendation was "that the primary contribution the Society can make, but has not yet made, to the field of the social apostolate is the necessary study and analysis of social problems, programs of action, and techniques which must be preliminary to effective action in the social field" (p. 196). When the provincials received the report, and when they began to measure the results of the I.S.O. against its cost in money and manpower, they decided to introduce some modifications, to emphasize the center for study and research and to leave responsibility for social action in the hands of the local provinces. The modifications were tantamount to the disbanding of the nation-wide I.S.O. as it had been developed in 1943.

III

Since then, we have been trying to find our way in the third period that I have called the days of doubt. What has happened? Many things, of most of which you are already aware. We realized that the problem which we had defined in measurable terms and for which we thought we had solutions, was actually only one small aspect of a world-wide problem of unbelievable proportions. Men lost all confidence that they had an answer; in fact, they began to realize they did not even know how to define the problem.

World War II did not create this situation; it simply forced the realization of it sharply upon us. The key to the difficulty does not lie so much in the fact that we live in the constant

fear of annihilation by nuclear warfare. The key to the difficulty lies in the fact that most people feel completely helpless to do much about it. The scope on which things take place today; the dependence of men on complicated forms of organization in business, government and armed forces; the dominant role of the specialist in science and in social planning; the enormous quantity of information that one requires before an intelligent decision is possible even in small matters; these and a host of other things have generated a feeling of helplessness, almost of fatalism, in the presence of disasters which may strike us. The confidence, what I might call the naive optimism of the thirties, appears childish in the face of present dangers. It is important to note that the social question, as we view it now, is not simply the same social question as we viewed it yesterday, only on a much larger scale. We have realized that the nature of the question is much different than we thought it was, and that what we called the social question in the early thirties is only one facet of dynamic developments in the world, the direction of which we do not fully understand.

Days of Doubt

In the first place, the struggle against communism is far more terrible today than it was then, but the nature of the struggle has changed. In the thirties, we thought of it in terms of internal revolution, in terms of keeping communists out of official positions in labor unions, or preventing their infiltration into schools or government or situations of influence; we also thought of it in terms of something that could be prevented by timely social reform. All these aspects of the struggle are still important, but they are far from adequate. The great struggle against communism takes place today on the highest levels of diplomacy and policy between powerful governments, backed up by armed forces of a frightening kind. All the Christian social principles in the world would probably be helpless in a smaller nation if the might of communist Russia moved aggressively against it.

The second important aspect of the social question today is population. It is amazing how little attention was paid to this in Catholic circles during the thirties, except to warn

of the danger of national suicide through the practice of birth control. I think it is safe to say that most thinking today about social questions is centered on the fact of enormous population growth. Demographers tell us that one half of all the people who have lived are alive today. There are more people in China today than there are Catholics in the entire world. Latin America is growing so rapidly and the number of priests is growing so slowly that, if the trend continues, by the year 2000, Latin America may be predominantly pagan, with a few little islands of Catholicism. In about fifty years, the United States cut the death rate in Puerto Rico from 31 per 1000 per year, to the fantastically low figure of 7 per 1000 per year, and pushed the average span of life from 30 to 68 years. Japan, in an effort to control its population, had more than a million registered abortions last year; and it is estimated that twenty per cent of the women in Puerto Rico have already been sterilized. There are two general reactions to this situation: the reaction of many people outside the Church is one of panic; they seem to look upon the birth of each new baby as a universal tragedy. On the other hand, Catholics often meet this question with naive confidence that the situation will take care of itself. There are only three things that can be done about population: limit its growth, and this presents us with serious moral problems; develop resources in order to care for an increasing population, and this presents us with the problem of economic development; or you can allow people to migrate from a crowded area to an open area, and this presents us with the problem of migration. Thus population development has thrown our thinking about the social question into a new focus.

The third important development has been the rapid urbanization of the world. It is not only the cities of the United States that have been growing rapidly although about seventy percent of our population now lives in urban areas. More important, however, is the rapid urbanization of peoples all over the earth. This development has compelled us to re-define the social problem in terms of cultural disorganization rather than economic disorganization. For the city is not simply a place where people live, and work, and recreate. The city creates new and difficult relationships among men. It offers a

way of life of its own. It tends to shatter the customs of rural people and tribal people and, as they move into it, they meet conflict, delinquency, and personality breakdown. At a meeting last spring at Maryknoll of missionaries, mission specialists and social scientists, this problem of urbanization, with the social disorganization consequent on it, was singled out as one of the most serious phenomena that missionaries will have to cope with everywhere in the world.

Closer to home, urbanization presents us with the problem of the modern city parish. Neighborhood deterioration, slum clearance and urban redevelopment, the move to the suburbs, the rapid intermingling of peoples, all these things have presented the parish with a challenge which we are still trying to reach.

Fourthly, another factor in the approach to the social question today is our changing attitude toward American technology, organization and business. Very simply, World War II and the events that followed made us realize that the freedom of the world depended on American technology and industry. It was our superiority in these matters that enabled us to win the War; it is on our continued superiority in these things that the security of the free world depends. This has led to a number of shifts in attitude: first, to a willingness to overlook some of the real social difficulties associated with American industry in our satisfaction with its technological achievements; second, to a gradual commitment of ourselves to the collective forms of living which are consequent upon our technology, the commitment to the characteristics of conformity, group action, impersonality which seem to be associated with what we call the white-collar way of life. There are many other aspects, particularly economic, such as international trade and inflation, which I am overlooking for the moment but which have likewise contributed to our change in outlook.

On a more local level, a number of other developments have occurred which have shifted the direction of the social apostolate. The labor unions are no longer the struggling campaigners they once were in the thirties. Many of them are big, well-established, sometimes powerful, and, in an embarrassing number of instances, more guilty of injustice than the

employers whose injustices they professed to correct. Thus the enthusiasm that centered around the labor movement in the thirties has been cooled by the necessity to face the realities of corruption. This is unfortunate because a disturbing amount of social injustice still exists in employer-employe relations, and an even greater determination and courage is needed today to cope with it than was needed in the thirties.

Secondly, as justice in employer-employe relations was the area of dramatic developments in the thirties, the area of dramatic development today is in the field of integration, interracial relations. If there is any area where the enthusiasm of the thirties is evident, it is here, although, even in the work for interracial justice, the measure of enthusiasm that is needed is still wanting.

Role of Jesuits

Finally, probably the area of most effective social action today is in the crucial question of the family. In this regard, it is helpful to keep in mind the role that Jesuits have played in the development of this important apostolate. As I mentioned, Father John Delaney started the Cana movement back in 1943, and it was promoted wonderfully by the Jesuits in Saint Louis. The family apostolate in the Newark Archdiocese would probably not have reached its present level without the constant help of Father Gerard Murphy and Father Cantillon; and Father John Thomas is probably the most respected Catholic scholar in family sociology in the country.

Where does all this leave us, and what inspiration can it give to you as you prepare for a life that you hope will be rich in effective work? It leaves us with the realization that the social problem is no less a reality today than it was twenty-four years ago; it is far greater, and our knowledge of it is clearer than it was. The need for the social apostolate is not less urgent; it is more urgent. But the orientation has shifted.

First, we have realized that social action is a dangerous or a futile thing if it is not supported by competent scholarship. The 1947 report is eloquent on this point. It insists on the primary need of the training of highly competent scholars, and

it acknowledged that we did not have them in 1947. What we needed then, and will need more urgently in the future, is a group of men who can interpret trends, form opinion, guide policy in questions of the social apostolate. But, men like this will not be forthcoming until we have in our provinces a kind of scholarly attitude that we can take for granted, a respect for scholarly activity, a realization of the importance of research, and a climate that makes men enthusiastic for the hard discipline of intellectual work. In stressing this, I recall the important talk of your Father Rector at this year's convocation, warning about the danger of scattering our forces over wide fields in what may be a subtle desire on our part to avoid the discipline of intense scholarship in limited areas.[5]

It is rather interesting to note that, in advancing the social apostolate in Latin America, four centers of social research have been planned and are in formation; and Father Foyaca, the representative of Father General in developing the social apostolate in Latin America, looks upon it as his primary task to send young Latin American Jesuits to higher studies in the social sciences.

Secondly, the best way to have effective social action on a large scale is to have effective social action on a small scale first.

Therefore, in summary, and in reference to your own future, I would say this:

1. There is an enormous amount of work to be done in every little corner of every city or country where Jesuits are at work. You will recognize it if you have that social-mindedness that our present Father General emphasized so much in his letter on the social apostolate. There is the primary task of forming the social attitudes of the boys and young men whom we teach; there is the endless work that every generous priest can find if he looks around him and if he has the time to devote himself to it: the family apostolate, close contact with the poor in order to assist and guide them, interracial and inter-group relations, work with youth. You need never fear that there will not be something to do. These are the tasks of the social

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[5] *Woodstock Letters*, 87 (Nov., 1958), pp. 325-331.

apostolate on the local level, the tasks that do not need extensive organization, the tasks that every Jesuit can find all around him if he has the time to give to them.

2. The larger problem, the coordination of effort on a large scale may develop out of increasing activity on a small scale. But large scale or small, social action will be increasingly effective in so far as it is guided by competent and scholarly social knowledge.

3. Therefore, we should pray that God will send us the scholars we need; and we should strive to develop in ourselves that social-mindedness that will enable us to be active in many ways locally, and to be the link between the ideas of the scholars and the practical action which they suggest and in which they must express themselves.

I feel, as I conclude, that I have told you nothing definite that could give you a sense of security; nor have I told you anything inspiring that could fire your enthusiasm. It would be unfortunate if we were too distressed about our doubts, or if we attributed our doubts to our deficiencies. Doubt and uncertainty are the characteristics of the entire world, and our own doubt and uncertainty simply reflect the all-pervading uncertainty of the times in which we live. The doubt and hesitation should not be taken as signs that there is little that we can do, but as signs that the much more to be done will require greater patience, more painstaking scholarship, and a greater daring that has its security in an abiding confidence in God.

Your generation will have a task much more difficult than my generation had. But I always pray that God will give you the vision to see what must be done to restore man's social life to Christ, and that, when you see more clearly what God wants you to do, He will give you the grace to do it.

Ignatian Discretion

Edward Hagemann, S.J.

In his book, *The Love of God,* Dom Aelred Graham referring to the distinctive virtues of some of the great saints says: "The virtue most clearly revealed in the life of St. Benedict was religion, in that of St. Thomas Aquinas faith joined with wisdom, in St. Ignatius's perhaps supernatural prudence."[1] Now, as discretion, according to St. Thomas, is one of the virtues included under the virtue of prudence,[2] we can say, I believe, that supernatural discretion was clearly revealed in the life of St. Ignatius.

Like father like son. If discretion is clearly revealed in the life of the founder, we may conclude it should be revealed also in the lives of his followers. Certainly, a glance through the *Constitutions* of the Society shows how highly Ignatius prized discretion and how important he considered this virtue for his sons. He wished no one to be admitted to the Society unless the candidate show promise of becoming a discreet man.[3] Actually, indiscretion in the matter of devotions could well be an impediment to admission.[4] When novices are exercised in obedience and poverty this is to be done with discretion.[5] St. Ignatius specifically requires this virtue for the Secretary of the Society,[6] the Assistants[7] and the General who, in external affairs and in the handling of men, must be a man full of discretion.[8] Superiors are to exercise discretion in exposing their subjects to the effects of poverty[9] and in providing for what is necessary and useful in common life.[10] In the apostolic life those who deal with persons of authority must have this virtue.[11] In general, discretion is to be observed in

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[1] *The Love of God* (New York, 1939), p. 154.
[2] *In II Sentent.*, dist. XXXIII, q. II, a. V.
[3] Part 1, chap. 2, n. 6.
[4] 1, 3, 12.
[5] 3, 1, V.
[6] 9, 6, 9.
[7] 9, 5, 2.
[8] 9, 2, 6.
[9] 3, 1, 25.
[10] 6, 2, N.
[11] 7, 2, F.

mental exercises[12] and in corporal penance.[13] Finally, for all the formed members of the Society St. Ignatius says that no fixed rules are necessary in what concerns prayer, study and penance. They have but the one rule, "discreet charity."[14]

Our purpose in this article is to examine what is meant by Ignatian discretion, i.e., the discretion Ignatius wishes his sons to have. Discretion, as we have seen, is one of the virtues ranged under the cardinal virtue of prudence. While prudence chooses the right means to gain a good end,[15] discretion regulates the use of that means.[16] Prudence will keep us from mistaking means for ends. In discretion we already have the right means; it is a question now of using it with the necessary moderation. Discretion pin-points prudence to the present moment.

In planning a course of action we use the virtue of prudence. Discretion has a role in carrying out our plans according to our strength and the circumstances of the moment. This holds good, of course, for both the natural and supernatural virtues of prudence and discretion. Natural discretion is surely not excluded by St. Ignatius when he insists on the necessity of that virtue. But we may be sure it is supernatural discretion that is the more highly prized and is what St. Ignatius had particularly in mind when stressing that virtue in the *Constitutions*. Supernatural discretion, then, will mean co-operating with the grace given *hic et nunc*. It is "the supernatural interior disposition which induces the soul

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[12] 3, 2, 4.

[13] 3, 2, 5.

[14] 6, 3, 1. Eric Przywara, S.J., claims that the essence of Ignatian love is discreet love. *Majestas Divina* (Augsburg, 1925), p. 75. I remember hearing my tertian instructor, Father Walter Sierp of Münster in Westphalia, declare that the distinctive characteristic, the hallmark of Ignatian asceticism is discreet charity.

[15] *In III Sentent., dist. XXXIII*, q. II, a. III; IIa IIae, q. XLVII, a, 7, 8.

[16] Some authors interchange prudence and discretion, thus losing precision. Thus "discreta caritas" is translated as "prudent charity" by Alexander Brou, S.J., *Ignatian Methods of Prayer*, Translated by William J. Young, S.J. (Milwaukee, 1949), p. 34, and Louis Peeters, S.J., *Vers l 'Union Divine par les Exercises de S. Ignace*, 2nd. edit. (Louvain, 1931), p. 8. The phrase is not found in the English translation of this latter work, *An Ignatian Approach to Divine Union* (Milwaukee, 1956).

to observe the happy medium; not through culpable negligence to fail to correspond with grace, nor to go to the other extreme of exaggerated eagerness, presumption and singularity."[17]

Too Much or Too Little

Discretion, then, guards against our doing too much or too little. We often associate it with corporal penance and devotions where discretion will moderate the use of both. In reality, however, it applies to every virtue. St. Bernard tells us that:

> "discretion puts order into every virtue. And order makes for moderation and attractiveness and stability, as well . . . Discretion, then, is not so much a virtue as the mistress and guide of virtues, as well as the one who regulates the affections and teaches right conduct. Take discretion away and virtue will become vice."[18]

And St. Thomas quoting St. Anthony declares: "Discretion is the mother and guardian of the virtues and regulates them all."[19] The reason for this is perhaps, that the perfection of all moral virtues consists in keeping the golden mean (*in medio stat virtus*), in avoiding the extremes of excess and defect. Discretion keeps every moral virtue at that point.

Discretion, then, means exact correspondence with actual grace. But this supposes we can recognize grace as such. Not every seemingly good thought that comes into our minds is a grace. We must be able to discern between what are inspirations and what are not, before we can give our cooperation safely. Hence the necessity of a practical knowledge of the rules for the discernment of spirits. Thus on the one hand we shall avoid deception and on the other recognize and accept

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[17] Rev. S. M. Giraud, *The Spirit of Sacrifice*, revised by H. Thurston, S.J. (New York, 1905), p. 314. See "Discrétion," *Dictionnaire de Spiritualité*, III, col. 1311-1314; Frederick William Faber, "Discretion," *Growth in Holiness* (London, 1860), ch. XXVII, pp. 494-499; ch. De Smedt, S.J., *Notre Vie Surnaturelle*, 4th. edit. (2 vols., Brussels, 1922, 1923), II pp. 23-30. St. Bernard states that this complete obedience to grace is perfection. *St. Bernard's Sermons for the Seasons and Principal Festivals of the Year* (3 vols., Westminster, Md., 1950), III, p. 329.

[18] *St. Bernard on the Love of God.* Translated by Rev. Terence L. Connolly, S.J. (New York, 1937), p. 178.

[19] "Discretio . . . est genetrix et custos et moderatrix virtutum," *In III Sentent.*, dist. XXXIII, q. II, a. V.

the motion of the good spirit, the touch of grace. According to Father Hugo Rahner, S.J., "In this ability to discern spirits lies concealed that fine interior sureness of mind that we call discretion."[20] From this point of view discretion and discernment mean pretty much the same thing. And, maybe, *discretio* in the *Constitutions* could at times be better translated by "discernment."

To be an apostle, to live and work in the world amidst its principles and enticements; more, to have this enemy within oneself, experiencing movements in one's heart that originate from the principles of the world, and yet by discretion perceiving, avoiding, and choosing, not through the influence of this world's subtle snares and motions, but under the influence of grace what is to the greater glory of God—this is what St. Ignatius desires of his sons.[21] A modern Jesuit writer, after stating that discretion for the Jesuit means the ability to discern God's Will in concrete situations, claims that this is a special grace given the Society, and only by reason of this divine guidance can she be in the world without being of the world.[22]

This discretion is illustrated in the life of St. Ignatius, for from early in his conversion he learned to act according to the discernment of spirits. In his *Spiritual Journal*[23] we see how attentive he was to the interior movements of his soul. After describing the contents of this *Journal* Father Dudon, S.J. says:

> "From this example, we can glimpse the ordinary life of the mystic. Of course, his life was directed to action, and an action singularly powerful. But, even during his prayer, which ought to clarify and sustain that action, he contemplates and tastes God. He awaits these divine favors, he calls for them, he discerns them with certainty, and he makes use of them to test the conclusions

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[20] *The Spirituality of St. Ignatius Loyola* (Westminster, Md., 1953), p. 42.

[21] See the strong expressions of Father Roothaan on the necessity of discretion. *Opera Spiritualia Ioannis Phil. Roothaan* (2 vols., Rome, 1936), I, p. 468.

[22] Günter Soballa, S.J., "Das Gebet in den Konstitutionen der Gesellschaft Jesu," *Geist und Leben*, 30 (1957), p. 122.

[23] See "Spiritual Journal of Ignatius Loyola," *Woodstock Letters*, 87 (July, 1958), pp. 205-264.

> of human reason. The most delicate stirrings of his soul fall under his scrutiny. And while observing them, how scrupulous he is to remain entirely under the hand of God, and to come to no decision but in His light."[24]

Ribadeneira tells us that St. Ignatius never made any decision on serious matters without first consulting God.[25] Actually, it would seem that not only in prayer but at all times he discerned the action of grace within himself.[26]

As regards Ignatius's discretion in governing his subjects Father Dudon states:

> "Ignatius of Loyola brought to his task a rare discernment in his functions as chief. One would say that his gaze penetrated to the interior of souls and there beheld the hidden springs of their movements. From this exact knowledge of a man's character, or of the actual condition of the soul of each, he could judge in his dealings with them how to combine a firmness and a flexibility that were unequalled."[27]

Certainly, part of this discernment was a discernment of spirits in those with whom he dealt.

St. Ignatius desired that his sons in dealing with others should exercise discretion,[28] a discretion that at times becomes a discernment of spirits. This discernment is precisely what St. Ignatius desires in a retreat master.[29] We read that Ignatius thought Peter Faber gave the Spiritual Exercises better than any other of his companions.[30] A glance at Blessed Peter's *Memoriale* would seem to indicate that this preeminence was due to his gift of discerning spirits—a gift very much in evidence in that work. Surely also in the account of conscience the superior, with his discretion, his knowledge

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[24] Paul Dudon, S.J., *St. Ignatius of Loyola.* Translated by William J. Young, S.J. (Milwaukee, 1949), p. 370.

[25] *Monumenta Historica Societatis Jesu, Fontes Narrativi,* II, p. 363, n. 61. See also *Scripta de Sto. Ignatio,* I, p. 515, n. 16.

[26] *Fontes Narrativi,* II p. 338, n. 31; p. 477, n. 35.

[27] *Op. cit.,* p. 335. See also Joseph de Guibert, S.J., "La Formation Spirituelle de ses Disciples par S. Ignace," *La Spiritualité de la Compagnie de Jésus* (Rome, 1953), ch. II, pp. 86-89.

[28] See the instructions of St. Ignatius for those working with the neighbor, *M.H.S.J., Epistolae Sti. Ignatii,* XII, p. 253.

[29] *The Spiritual Exercises of St. Ignatius,* 17th. annotation.

[30] *Fontes Narrativi,* I, p. 658, n. 226.

of the movements of nature and grace, can discern these in the soul of his subject and guide him according to the Will of God thus manifested. In confessional work also and in giving spiritual direction the Jesuit will make use of this same supernatural discretion.

Movements of Nature and Grace

This close attention to the movements of grace and nature in one's own heart, this delicate sensitivity to the slightest interior touches, means that one is living a life not only according to the virtues but also and much more according to the gifts of the Holy Spirit.[31] These gifts are permanent qualities or habits by which we perceive or discern actual graces and become more responsive to these graces. They also enable us to proceed rapidly in the way of perfection. To advance according to the virtues is like a man rowing a boat—slow and difficult. To advance according to the gifts is like a man in a sailing boat running before the wind—easy and fast. Was St. Ignatius thinking of something like this when he wrote that the formed members will run in the way of God?[32]

The best Jesuit writer on this subject is Father Louis Lallemant.[33] He gives us the following illustration. In the exodus from Egypt God

> "gave the Israelites as a guide a pillar of cloud by day, and a pillar of fire by night. They followed the movements of this pillar, and halted when it halted; they did not go before it, they only followed it, and never wandered from it."[34]

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[31] For the difference between these two ways in the spiritual life see Jean Grou, S.J., *The Spiritual Maxims of Père Grou*, 6th. edit. (London, 1924), Maxim II, "Of Christian Liberty and of the Active and Passive Way," pp. 13-24; Maxim XXII, "Of the Life of Grace," pp. 214-221.

[32] *Constitutions*, 6, 3, 1.

[33] *The Spiritual Doctrine of Father Louis Lallement, S.J.* (Westminster, Md., 1946), Fourth Principle, "Of the guidance of the Holy Spirit, and Docility thereto."

[34] Fourth principle, chap. I, a. I, n.2. An interesting question presents itself. Is this receptivity to actual grace the essence of the Jesuit "contemplation in action" or finding God in all things– Francis Charmot, S.J., says that Father Léonce de Grandmaison's "virtual prayer" is this continual prayer of a Jesuit. *La Doctrine Spirituelle des Hommes d'Action* (Paris, 1938), p. 290, and Father de Grandmaison says that "virtual prayer consists in being docile to the Holy Spirit." *We and the Holy*

The gifts enable us to act thus in respect to the Holy Spirit.

As we advance in the spiritual life the gifts become increasingly operative and are necessary to enable us to live that life fully. There is no great sanctity without a high degree of development of these gifts.[35] And they are necessary for a constant, perfect observance of a large part of the *Summary of the Constitutions.*[36]

All the asceticism of the Society—the *agere contra,* the continual struggle against self—has as its aim the liberation of the gifts of the Holy Spirit,[37] which are bound down, as it were, by venial sin and wilful imperfections.[38] The wholehearted practice of our Institute, the deepening of the spirit of Ignatian indifference in our lives, will help those in formation[39] to acquire interior freedom and those already formed to grow in freedom, and, as the years go by, will help them to become more and more interiorly free to live the life of grace perceived and rendered easy by the gifts of the Holy Spirit.

As the direction of the Holy Spirit grows in our lives, so also does the ideal proposed by St. Ignatius—to be an instrument in the hand of God.[40] Instruments do not act of themselves. They cannot begin or finish a work. The time, the place, and the task for which they are to be used depends upon the artist. So too, God uses us as instruments through obedience, exterior events, and interior impulses, i.e., through the touches of grace. As regards these latter, through a delicate sensitivity to them we, as instruments, will respond to the slightest indication of God's Will and act in the way God wills and as long and as far as He wills.

Spirit. Translated by Angeline Bouchard (Chicago, 1953), p. 134.

[35] Joseph de Guibert, S.J., *The Theology of the Spiritual Life.* Translated by Paul Barrett, O.F.M. Cap. (New York, 1953), p. 343, n. 426.

[36] Charmot, *op. cit.,* pp. 297, 298. Father Lallemant coming down to a practical point claims that the gift of fortitude is necessary to remain many years teaching in the classroom. *Op. cit.,* fourth princ., ch. V, a. VI.

[37] Charmot, *op. cit.,* p. 304.

[38] Lallemant, *op. cit.,* fourth princ., ch. III, a. I, § 5; a. III, §§ 1-3.

[39] Obedience is the open door for beginners to learn discretion as Ignatius states in the *Epistle on Obedience,* n. 11.

[40] *Constitutions,* 10, 2; 7, 4, 3.

This constant interior readiness to know and to do God's Will, this Ignatian discretion, makes our life heroic,[41] one of complete sacrifice. It is a complete stripping of ourselves to be united in will with God, a constant *"paratus sum,"* a constant "yes" to God's requests of us. In the *Suscipe* we hand over to God our liberty, memory, intellect and entire will—everything to be governed by the Divine Will made clear to us not only exteriorly but also interiorly through grace. Seeing God's Will, we do it. Doing God's Will, we serve Him. Thus we strike a characteristic note of Jesuit spirituality: the loving service of God.[42]

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[41] "There is no heroism like discretion." Frederick William Faber, *Growth in Holiness* (London, 1860), ch. III, p. 49.

[42] Joseph de Guibert, S.J., *La Spiritualité de la Compagnie de Jésus* (Rome, 1953), pp. 33, 39, 41.

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WHITE IS BLACK

The chief weapon of the Reformation was its so-called freedom of thought: as if every margrave or village cobbler could, by right of birth, undertake by himself the interpretation of the Scriptures without referring to the Church which has from the beginning held in trust the books of revelation and which has the guidance of the very Spirit who dictated them! St. Ignatius, on the other hand, wrote at the end of the Spiritual Exercises these very definite words: "We must hold fast to the following principle: What seems to me white, I will believe to be black if the hierarchical Church so defines." These words have raised the hair of even the least hirsute of Pyrrhonic philosophers, but with what logical reason it would be hard to say, since scepticism and in general all agnostic and relativist philosophies begin precisely by sending broadcast doubts whose name is legion upon the veracity of the senses. St. Ignatius in a formula that is essentially and deliberately paradoxical wishes to drive home the necessity of obedience to authority hierarchically constituted.

GIOVANNI PAPINI

Contributions to Patristic Scholarship in the Old Society

Martin R. P. McGuire

When we speak of contributions to patristic scholarship by Catholics in the period from the Protestant Revolt to the French Revolution, the Maurists and the Bollandists immediately come to mind.[1] And without question these two groups made a contribution which both in quality and in quantity not only excites our deep admiration but is still of fundamental scientific importance. While fully recognizing the achievements of the Maurists and the Bollandists, we should not forget, however, that in the period mentioned Benedictines who were not Maurists, Jesuits who were not Bollandists, Dominicans, Franciscans, members of other orders and congregations, diocesan clergy, and laymen, all made more or less significant contributions to patristic scholarship. In the bitter and widespread religious controversies of the sixteenth, seventeenth, and eighteenth centuries, it was only natural that Catholics and Protestants, Gallicans and Jansenists, should eagerly seek support for their respective positions in the history and literature of the early Church. Under the powerful stimulus of this apologetic interest, an enormous mass of ancient Christian Greek and Latin material came to be edited and to form the subject of learned commentaries and dissertations. As a glance at their introductions and indices will show, the old editors of patristic texts were also exclusively concerned with theological rather than with philological questions.

Given, then, the importance of a knowledge of the history, organization, and literature of the early Church in an age of intense religious controversy, it is not surprising to find Jesuits taking a conspicuous part in patristic scholarship during the

[1] This paper was read at the meeting of the American Catholic Historical Association held in New York, December, 1940. It has never been published, and is now submitted in slightly revised form and with the addition of bibliographical notes.

whole period of the Old Society. Indeed, even apart from the Bollandists, the Jesuits can point to at least six or eight patristic scholars in the late sixteenth, seventeenth, and early eighteenth centuries who deserve to rank with the best of the Maurists. The Jesuits, in fact, were the leaders in patristic scholarship in the sixteenth century and in the first half of the seventeenth.[2] It is only towards the end of the latter century that the Maurists began to publish the great editions of the Fathers which have given them a deserved and abiding fame. The work of the Bollandists is so generally known and appreciated—and is so charmingly described in Father Delehaye's, *The Work of the Bollandists Through Three Centuries (1615-1915),*[3] that I do not intend to treat of it here beyond observing that the names of Rosweyde, Bolland, Henschen, and Papebroch must be regarded among the most illustrious in the history of patristic scholarship. My attention will be confined rather to the contributions made by the following members of the Old Society: Fronto du Duc, Gretzer, Sirmond, Petavius, Garnier, Labbe, and Hardouin. To save time and to avoid monotony, I shall not give biographical or bibliographical details. The biographical data are easily available in the general Catholic encyclopedias, particularly in the *Dictionnaire de Théologie Catholique,* and bibliographical matters are covered exhaustively in the monumental work of Sommervogel.

Fronto du Duc

Beginning (as a young man of twenty-five) with the publication of certain *opuscula* of St. John Chrysostom, Fronto du Duc,[4] whose talent in the patristic field was early recog-

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[2] See O. Bardenhewer, *Geschichte der altkirchlichen Literatur.* I (2nd ed. Freiburg-im-Br., 1913) 10-11. J. De Ghellinck, S.J., *Patristique et moyen âge.* II, *Introduction et compléments à l'étude de la patristique* (Brussels and Paris, 1947) 15-16.

[3] Princeton 1923. Translated from the French: *A travers trois siècles. L'oeuvre des Bollandistes 1615-1915* (Brussels, 1920).

[4] Born at Bordeaux, 1558; died at Paris, 1624. Vacant-Mangenot, *Dictionnaire de théologie catholique,* "Fronton du Duc," VI[1] (1914) 930-933 (by P. Bernard). H. Hurter, S.J., *Nomenclator . . .* III (3rd ed. Oeniponte 1907) 799-803. Sommervogel, *Bibliothèque de la Compagnie de Jésus* III 233-249. It has recently been established that the first six

nized by his superiors, devoted himself as much as possible to the editing of Greek patristic texts. His major contributions were editions of St. Gregory of Nyssa, St. John Chrysostom, St. Basil the Great, and a number of Greek patristic texts edited as a supplement, *Auctarium Ducaenum,* to De La Bigne's *Bibliotheca veterum Patrum.* The edition of Gregory of Nyssa was the first of the Greek text of that author to be published, and with some minor additions it has remained the standard text for the greater portion of Gregory's works to our own generation, when it is being replaced by the masterly edition of Professor W. Jaeger and his collaborators. His edition of the works of St. Basil was much more complete than the Basle edition of 1532. It remained the standard text for more than a century, when it was replaced by the great edition of the Maurists. His edition of St. John Chrysostom was his greatest achievement, however, being far better and far more complete than all preceding editions of that author. The contemporary edition of the English scholar Savile from which Fonto du Duc subsequently derived much help, was on the whole superior, but the Greek text was not accompanied by a Latin translation and therefore could not be put to general use. The Maurist editor of Chrysostom, Montfaucon, utilized Fronto du Duc and pays a high tribute to the edition of his predecessor, praising especially the accuracy and elegance of his Latin version.

In connection with the mention of Latin versions here, it should be observed that the Greek Fathers were being edited primarily to serve practical religious needs and that the majority of men who wished to read the Greek Fathers and to use them could not read them, at least with any facility, in the Greek original. Indeed, in the whole period falling within the scope of this paper, Greek authors were frequently published in Latin versions only, and practical considerations of the same kind led Migne, as late as the middle of the last century, to publish his *Patrologia Graeca* in two forms: one

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volumes of the twelve volume edition of Chrysostom attributed to Fronto du Duc and published by Morel (Paris 1636-1642) were largely a reprint of Commelin's edition of Chrysostom (Heidelburg 1603). See P. W. Harkins, "The Text Tradition of Chrysostom's Commentary on John," *Theological Studies* 19 (1958) 404-412.

with the Greek text accompanied by a Latin translation; the other with the Latin translation alone.

Jakob Gretser

Best known as a religious controversialist, Gretser[5] was the most learned of the early German Jesuits after St. Peter Canisius, and he made important contributions to patristic studies. His masterpiece, a monumental work *De Cruce* in three volumes, was occasioned by Protestant attacks on the use of the cross in the Church. Gretser deals with his subject exhaustively from the historical, archaeological, and liturgical point of view, including even an account of the Crusades and an apology for them. Volume II, *Graecorum auctorum encomiastica monumenta graeco-latina de S. Cruce,* contains a number of texts which were discovered by the editor and published here for the first time. Petavius well says of Gretser's *De Cruce: Majore nemo hoc copia diligentiaque praestitit, quam J. Gretserus noster tribus de cruce tomis editis, quorum in primo, libris quinque, capita omnia controversiae hujus ac quaestionis exhaurit.*[6] The beautiful words of Gretser's own preface to his first volume are also worth quoting: *Si quis ex me sciscitetur, cur de sacrosancta cruce scripserim et quidem tam copiose, tam prolixe, possem fortassis non injuria cum d. Augustino hoc responsum dare: quia de b. crucis mysterio diutius loqui et dulce est et salubre: quid enim dulcius, quid suavius vel cogitari vel dici potest, quam crucis mysterium,* etc.[7]

Jacques Sirmond

Universally recognized together with his younger contemporary in the Society, Petavius, as among the greatest scholars of the seventeenth century, Sirmond[8] made a number

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[5] Born at Markdorf, Baden, 1562; died at Ingolstadt, 1625. *DTC,* "Gretzer, Jacques," VI² (1914) 1866-1871 (by P. Bernard). Hurter, III (3rd ed., 1907) 728-736. Sommervogel III 1745-1809.

[6] Cited in Hurter, *op. cit.,* 732.

[7] *Ibid.* 732.

[8] Born at Riom, Puy-de-Dôme, 1559; died at Paris, 1651. *DTC,* "Sirmond, Jacques," XIV² (1941) 2186-2193 (by P. Galtier). Hurter, III (3rd ed. 1907) 1073-1081. Sommervogel VII 1237-1261, and XI 1910-1911.

of important contributions to patristic scholarship, to say nothing of his contributions in the early mediaeval and Byzantine fields. All his biographers call attention to the curious fact that he was already fifty-one before he began publishing scientific works, at least under his own name. However, his long sojourn in Rome (1590-1608) as secretary to Father Aquaviva, General of the Society, had given him ample time for studying early Christian literature, for visiting and exploring libraries and collections of books and manuscripts, and for becoming acquainted with some of the leading scholars of the age, especially Baronius. He actually collaborated with Baronius on his *Annales* and was held in the highest esteem by him. He edited, in whole or in part for the first time, Fulgentius of Ruspe, Avitus of Vienne, Apollinaris Sidonius, Facundus of Hermiane, *Opuscula* of Eusebius, Theodoret of Cyrus, and *Praedestinatus*. His edition of Theodoret of Cyrus, with some additions made by his younger fellow Jesuit J. Garnier, and by the Halle Professors Schulze and Noesselt in the eighteenth century, still remains our standard text—apart from the modern critical edition of the *Historia ecclesiastica* by Parmentier. His edition of the anonymous fifth century treatise dealing with heresies, to which he himself gave the title *Praedestinatus,* is also the only independent edition of that work. His edition of Facundus is still our standard text.

Sirmond made equally significant contributions in Church history and related fields. Thus, apart from his edition of the capitularies of certain Carolingian kings and of his *Concilia antiquae Galliae* (to 1563), he was the discoverer and first editor of the collection of highly important late Roman imperial *constitutiones* dealing with ecclesiastical matters. They form an appendix to the best modern edition of the *Codex Theodosianus* and still bear his name. Finally, he was the first to challenge seriously the tradition that Dionysius the Areopagite[9] and Dionysius of Paris were the same person, a view which in his time was received with hardly less favor than that of Papebroch on the origin of the Carmelite order. It may be recalled in passing that it was a Jesuit of our own days, Father

[9] See O. Bardenhewer, *Geschichte der altkirchlichen Literatur* IV (1924), especially 293-296. Stiglmayr and Koch, working quite independently, published their findings in the same year (1895)!

Stiglmayr, who, simultaneously with H. Koch, solved the problem of the date and sources of the writings ascribed to Dionysius the Areopagite.

Denys Petau (Dionysius Petavius)

Petavius,[10] as already stated, was one of the greatest scholars of the seventeenth century. His chronological studies, for which he is perhaps most generally known, marked a distinct advance, as he was able to correct some 8,000 errors in Baronius and to make numerous corrections in, and additions to, the *De emendatione temporum* of Scaliger. His work as an editor of late Greek texts and as an historian of dogma is, however, really more important. He edited with Latin translations and notes Themistius, Julian the Apostate, Epiphanius of Salamis, Synesius of Cyrene, and Nicephorus, Patriarch of Constantinople. His notes on Themistius, as well as the commentary on that author written towards the end of the same century by his fellow Jesuit Hardouin (1684), were considered so valuable that W. Dindorf reprinted them in his edition of the Greek text of Themistius published in 1832. His edition of Epiphanius was not entirely replaced by that of W. Dindorf in 1859-62, although it is now being completely superseded by the masterly edition of K. Holl in the Berlin Corpus of Christian Greek writers. His edition of Synesius has only been partially replaced by the incomplete edition of Krabinger in the last century, and it still remains valuable also for the Latin translation and notes. His edition of the *Breviarium* of Nicephorus was not replaced before that of De Boor in 1880.

But it is in the field of the history of dogma that Petavius made his greatest contribution, although this contribution, for reasons in part personal, was not recognized or only grudgingly recognized by all but a few scholars in his own and immediately succeeding generations. An impartial and thorough study of his masterpiece, the *Dogmata theologica,* to which he gave more than twenty years of his life but which he did not complete, shows, however, that Petavius justly deserves the title of founder of the history of dogma. His

[10] Born at Orleans, 1583; died at Paris, 1652. *DTC,* "Petau, Denys," XII[1] (1933) 1313-1337 (by P. Galtier). Hurter, III (3rd ed. 1907) 965-978. Sommervogel VI 588-616.

work, being so largely a pioneer effort, reveals certain shortcomings. Many patristic texts were either not yet published or were only available in inadequate editions, and therefore it was practically impossible to exercise an exact control of patristic thought on vital points. Furthermore, preliminary or special studies on many phases of dogma were still in their beginnings. But Petavius' systematic, historical approach was sound, and was destined to be most useful and effective in meeting the formidable challenge presented by the brilliant and learned *Augustinus* of Jansenius. Grabmann characterizes Petavius' *Dogmata theologica* as truly epoch-making,[11] and Galtier expresses the same view in his excellent article on Petavius.

The following general estimate of Sirmond and Petavius by L. E. Dupin at the end of the seventeenth century is worth quoting: "Il (Petavius) ne raissonnoit pas toujours juste, et n'avait pas tout de sagacité ne de délicatesse que le P. Sirmond; mais on peut dire avec vérité, que ces deux Jésuites sont des Sçavans du premier ordre, et qu'ils ont fait tous deux beaucoup d'honneur non seulement à leur société, mais encore à l'Eglise de France."[12]

Jean Garnier

Jean Garnier[13] is not to be confused with the Maurist Julian Garnier, who also worked in the patristic field. He published the first edition of the *Libellus Fidei,* which Julian of Eclanum sent to Pope Zosimus. It was based on a manuscript discovered at Verona by Sirmond. He prepared a series of studies, still valuable, on the life and writings of Theodoret of Cyrus to complete Sirmond's edition of the works of that author, but Volume V containing his studies was only published after his death by his fellow Jesuit Hardouin. He also brought out the first critical edition of the *Liber Diurnus Romanorum*

[11] M. Grabmann, *Geschichte der katholischen Theologie* (Freiburg-im-Br. 1933) 191.

[12] L. E. Dupin, *Nouvelle bibliothèque des auteurs ecclésiastiques* (Paris, 1686 ff.) XVII, 210.

[13] Born at Paris, 1612; died at Bologna, 1681. *DTC,* "Garnier, Jean," VI[1] (1914) 1160-1163 (by P. Bernard). Hurter, IV (3rd ed. 1910) 490-492, and 858. Sommervogel III, 1223-1231.

Pontificum, which with some additions by Mabillon remained the standard text until it was replaced by the modern critical editions of Rozière in 1869 and Sickel in 1889 respectively.

But the outstanding contribution of Garnier was his edition of the works of Marius Mercator and his learned notes and studies on the Pelagian and Nestorian controversies. In spite of many errors in his views, his notes and studies are still valuable. His text of Mercator, however, is somewhat inferior to that of Baluze established a few years later, but with that of Baluze it remained our standard until recent years. These old texts are now being replaced by the modern critical text of Mercator in the *Acta Conciliorum Oecumenicorum* edited by E. Schwartz.

Philip Labbe and Jean Hardouin

In speaking of Labbe[14] and Hardouin,[15] I shall confine myself to their work on ecclesiastical councils.[16] Their contributions in this field were and remain more important than is generally known even among many scholars. Owing in part, but not entirely, as we shall see, to Hardouin's bizarre views on many matters historical and philological—he deserved the rebuke implied in Huet's famous remark: "Il a travaillé quarante ans à ruiner sa reputation sans pouvoir en venir à bout"—his *Acta Conciliorum* in particular are not sufficiently appreciated and used. To obtain a clear idea of the nature and

[14] Born at Bourges, 1607; died at Paris, 1667. *DTC,* "Labbe, Philippe," VIII² (1925) 2386-2387 (by P. Bernard). The article is not adequate. No reference is given, e.g., to Dom H. Quentin's excellent description of Labbe's work on the councils—although Bernard was familiar with this work and cites it in his article on Hardouin. Hurter, IV (3rd ed. 1910) 184-185. Sommervogel IV 1295-1328.

[15] Born at Quimper, Brittany, 1646; died at Paris, 1729. *DTC,* "Hardouin, Jean," VI² (1914) 2042-2046 (P. Bernard). Hurter, IV (3rd ed. 1910) 1198-1206. Sommervogel IV 84-111, and IX 456 ff.

[16] The indispensable work on the history of editions of the councils is Dom Henri Quentin, O.S.B., *Jean-Dominique Mansi et les grandes collections conciliaries. Étude d'histoire littéraire* (Paris, 1900). It is as critical as it is accurate and thorough. See also Dom Henri Leclercq, O.S.B., in Hefele-Leclercq, *Histoire des Conciles.* I (Paris 1907) 97-110. He acknowledges his indebtedness to Dom Quentin's study for this part of his *Introduction.*

extent of the achievement of Labbe and Hardouin it will be necessary first to sketch the history of collections of councils published before their time.

Jacques Merlin, a doctor of the University of Paris, published the first collection of councils at Paris in 1524.[17] His material was taken from a twelfth or thirteenth century manuscript still preserved in the Bibliothèque of the Palais Bourbon. The primary purpose of Merlin, as expressed in his strongly worded preface, was to arouse the pope, kings, and bishops to aggressive action against heresy. His work was reprinted with some minor changes at Cologne, 1530, and at Paris, 1535, but was replaced by a new collection of councils edited by the Franciscan, Peter Crabbe, and published at Malines in 1538. A second, enlarged edition of this work was printed at Cologne in 1551. Crabbe was the first editor of councils to arrange his documents chronologically, and before each pontificate he inserted the life of the pope as found in the *Liber Pontificalis.* In the margins he indicated variant readings, and before or after the texts he added historical or critical notes. The subsequent collections of councils followed this general plan of presentation. Crabbe had a high opinion of his own work, for he states in his preface that the manuscripts which he used differed from those of Merlin as the day from night. Without question his edition, in the quantity of material and in the quality of the text, marks a great advance. While Merlin's collection contains fifty-five councils, Crabbe's had at least one hundred and thirty. The latter edited his documents with scrupulous care, adding copious variant readings in the margins of his text in the first edition, and in the text itself, but in different type, in the second edition. Finally, he did not hesitate to leave unaltered in his text many passages which were difficult or obscure. Correcting away such difficulties or obscurities was only too common in his age.

In 1567, the Carthusian Lawrence Surius[18] published at Cologne a new collection of councils, which included the *Codex Encyclius,* and contained about thirty more councils than the

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[17] On the collections of Merlin and Crabbe, see Dom Quentin, *op. cit.*, 7-17.

[18] On the collections of Surius, Nicolini, and Bollanus, see *ibid.*, 17-21.

second edition of Crabbe. Surius, unfortunately, omitted many variants which Crabbe had given, suppressed or changed to the same type the variants which this predecessor had printed in different type in the body of his text, and made arbitrary changes of his own to simplify difficult passages without indicating that he was taking such liberties with his material.

The collection of councils printed at Venice in 1585 by Dominic Nicolini with the collaboration of the Dominican, Dominic Bollanus, need not concern us here—as it was largely a reprint of Surius—beyond noting that it set the bad example of incorporating, almost without change, national collections of councils already edited, however poorly, into the larger general collections.

Severinus Bini, a doctor of theology and a canon of Cologne, published the next great collection of councils in 1606, and in a much enlarged second edition, in 1616.[19] Bini's collection is ultimately based on that of Surius. He added some new material, chiefly the councils of Spain edited by Garcia Loaisa, and three volumes of papal letters edited by Cardinal Antonio Carafa. To his second edition he added a careless reprint of the Roman edition of the general councils, a work which will be discussed below. Bini's chief personal contribution to his collection of the councils was a large number of long notes, material for which he drew mostly from Baronius and Bellarmine.

Roman Edition

A Roman edition of the general councils was published under Paul V in 1608-1612.[20] Sirmond wrote the preface, but the edition was not prepared by him, as is sometimes stated. It had been undertaken by Cardinal Antonio Carafa and was continued under the direction of Cardinal Frederick Borromeo and others. The great merit of this edition was that it contained a number of Greek conciliar texts which had not hitherto been published. With a view to improving language and style, however, the editors did not scruple to retouch the ancient Latin versions, sometimes beyond recognition. Furthermore, they gave modern Latin versions of Greek texts

[19] On Bini and his edition of the councils, see *ibid.*, 21-24.

[20] On the Roman edition of the general councils, see *ibid.*, 25-26.

which had not been translated in antiquity. While they were careful enough to indicate their own versions by the use of a different kind of type, later editors of collections of councils, Bini, for example, did not, unfortunately, retain the distinctions of type in their reprints of the Roman edition, and the resulting inaccuracy and confusion is most deplorable. As Dom Quentin says: "Bini was the first author of these regrettable confusions, and through him they spread into all subsequent collections of the Councils . . . No one had shown better intentions than this collector . . . and yet it is to him that fell the unhappy privilege of fixing the texts of the councils in the inferior state in which they are still!"[21]

The royal Louvre edition of the councils was published in thirty-seven volumes folio, in 1644.[22] Magnificent from the view point of the printer's art, it is essentially, however, a reprint of Bini with the addition of Sirmond's three volumes of the *Concilia Galliae,* which had appeared in 1629, and of the first volume of Henry Spelman's *Councils of England,* published in London ten years later. Sirmond's text was based on a number of the best manuscripts, and constitutes one of the most satisfactory parts of the general collections into which it has been incorporated.

The next collection of councils to be published was that of P. Labbe, continued after the latter's death by his fellow Jesuit G. Cossart.[23] It was printed at Paris, 1671-72, in seventeen folio volumes, and must be considered epoch-making in certain respects. Thus, it contains at least one fourth more material than the Louvre edition mentioned above. On the critical side Labbe and Cossart relied almost exclusively on Bini, although they became aware of his shortcomings, and they adopted the peculiar practice of adding word variants taken from good manuscripts, but of ignoring different readings of sentences or omissions of entire passages. On the other hand, they made a distinct contribution on the historical side. In the first place, they took special pains to list in the proper chronological place notices of councils mentioned in ecclesias-

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[21] *Ibid.*, 26.

[22] On the Louvre edition, see *ibid.*, 28-29.

[23] On the collections of Labbe and Cossart, see *ibid.*, 29-33.

tical or civil documents but the acts of which were lost. In so doing, they did not escape the danger of including under the heading of councils various kinds of ecclesiastical gatherings which were not councils at all; but Harzheim, Wilkins, and Mansi are much more open to reproach on this score. In the second place, Labbe and Cossart gave the enormous mass of material a clear and orderly arrangement, and they furnished their edition with adequate indices, without which such works are practically unmanageable.

Gallicanism was now destined, in the editing of councils as in other phases of ecclesiastical life and studies, to exercise its blighting influence at a time when there was every reason to hope that a great advance in the editing of conciliar texts was going to be made.

In 1683 Stephen Baluze published the first volume of a projected new collection of councils,[24] but most probably out of fear that his Gallican ideas might jeopardize his position, he carried his work no further. It is important, however, because he called attention to certain early councils which had not been noted before, and because he went back to the manuscripts and published the most critical text (which anyone had hitherto made) of the councils comprised in his first volume. In his desire to point out the weaknesses of the Roman edition he encumbered his own work with a mass of useless variant readings, but his notes are exceptionally good. His Gallican sympathies are apparent from one end of his work to the other. The book is dedicated to the Fathers of the Gallican Church and is ornamented with an engraving which clearly symbolizes a council in which the bishops, and not the Pope, are supreme.

Anti-Gallican

In 1685 the Jesuit Hardouin was commissioned by the assembly of the French clergy to prepare a new edition of the councils and was given financial assistance for his work.[25] It soon was rumored that Hardouin was revealing pronounced anti-Gallican and pro-papal sympathies in his editing. A letter

[24] On the work of Baluze, see *ibid.*, 33-38.

[25] On the collection of Hardouin and its significance, see *ibid.*, 38-54. Leclercq, *op. cit.*, 108-110.

of Montfaucon written in 1699 to Dom Gallota of Monte Cassino indicates that Hardouin was already under suspicion of the Gallicans and that they were getting ready to attack him. His edition of the councils was actually printed in 1714-15, the title page of his first volume ornamented with a vignette depicting St. Peter, and therefore the pope, as the depository and distributor of all powers in the Church. As Dom Quentin somewhat humorously remarks: "It should be recognized that the idea of having the official representatives of Gallicanism pay the expenses for the most ultramontane of the conciliar collections was quite worthy of Father Hardouin. Considered from this point of view, his collection of the councils is even one of his most extraordinary originalities."

The edition was forbidden to be distributed or sold, and special commissions were appointed to examine the work minutely. Every line was studied, the main object being to discredit Hardouin as completely as possible. While there was endless discussion of correction and revision, the work, strangely enough, was finally released to the public in 1725 just as it had been printed ten years before. But the Gallicans everywhere continued their attacks, with most unfortunate results for ecclesiastical scholarship.

The plain truth is that Hardouin's edition, in spite of minor defects, is far superior to all editions of the conciliar texts before his time. He gave proper prominence to the conciliar acts themselves by throwing out a mass of old and useless notes and dissertations, and he constituted his text on the basis of an examination of good manuscripts, or where manuscripts were lacking, on the basis of the first printed editions. He was also able to add some conciliar texts which had not been published. False papal decretals were retained, but were printed in small type, and papal letters were given in full only when they had a direct bearing on some council. If the acts of a council were known only through fragments, the documents containing the fragments were printed in their proper place in the main text. If a council was known by mention only, it was listed in its proper place in the chronological index to the volume. Hardouin's *Acta Conciliorum* are beautifully printed in twelve folio volumes and are so well arranged and indexed that they are easy to consult.

His edition, therefore, should have constituted the point of departure for further progress in the field. But the Gallicans had been and were continuing to do their work only too well, and his name became so generally discredited that Coleti and Mansi, instead of beginning with him, practically ignored him. At best they went back to Labbe and Cossart, whose text they took over and then proceeded to make worse in many respects. As Dom Quentin so clearly puts it—and Dom Leclercq, the translator and reviser of Hefele's *Conciliengeschichte* is in complete agreement: "We still suffer today from the systematic attack made against Hardouin, and by tying us to Coleti and Mansi, who took Labbe and Cossart, and even Bini, as their point of departure, the Gallican quarrel is most probably responsible for stopping progress during nearly two centuries in one of the most important branches of ecclesiastical science. As a result, in the opinion of all, the text of the councils, one of the primary sources for history, law and theology, is still in a more backward state than any other."[26]

Within the limits of a short paper it has not been possible to give any more than the barest of outlines of my subject. Obviously the patristic contributions of each scholar treated could not be described in detail nor evaluated properly against the background of his work in other fields, his education, his associates, conditions of scholarly endeavor, and the ideas and ideals of scholarship in his age. But sufficient evidence at least has been furnished to indicate the significance of the contributions of the Old Society to patristic scholarship in other fields as well as in hagiography. The contributions of Petavius and Hardouin have been emphasized not only because of their importance, but because, particularly in the case of Hardouin, they are not yet generally recognized at their true value. If the present paper may stimulate some scholar to write a biography of Sirmond, or Petavius, or Hardouin, in the spirit and style of Delehaye's *The Work of the Bollandists*, I should be very happy indeed.

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[26] Dom Quentin, *op. cit.*, 54 and 182-183. Dom Quentin wrote these words in 1900. The situation has begun to improve through the publications of Turner, Schwartz, and others, but so far as a comprehensive, critical edition of the councils is concerned, we are still largely at a beginning stage.

Bellarmine's *De Controversiis* at Woodstock

T. A. Robinson, S.J.

Woodstock College is noted for its excellent theological library, so there is no need to try to prove the fact. It should be of considerable interest, however, to probe into the O'Rourke Library a bit to see somewhat more clearly, perhaps, just why it has its enviable reputation.

This could be done in many ways. For example attention might be centered upon its aspect of being up-to-date, since it apparently acquires the latest worthwhile works in theology, and a goodly number of writings in other fields as well. However this article will confine itself to another important standard any first-rate library must meet: namely, that of having its roots firmly established in the great literature of the past.

To investigate just how the O'Rourke meets this standard, an obvious way is to see the treatment it accords St. Robert Cardinal Bellarmine, (1542-1621). For this Doctor of the Universal Church is called by the *Columbia Encyclopedia*—to use just one of countless eulogizing sources—"the principal theologian of the Society of Jesus and of the Catholic Reform," and goes on to say:

> . . . probably his work has had more influence on Catholic thought than any modern force except the Council of Trent . . . His . . . *Disputationes de Controversiis* . . . gives the most lucid modern exposition of Catholic doctrine . . .[1]

It is beyond the scope of this article to investigate how all the works of the prolific Jesuit in question fare on the shelves of the pontifical institution founded in 1869 in Baltimore County, Maryland. Attention will be centered solely upon his *Controversies*,[2] which, as will be shown, has been variously dated, but certainly first appeared during the last quarter of

[1] 1936 edition, p. 166.

[2] *Disputationes Roberti Bellarmini Politiani Societatis Iesv de Controversiis Christianae Fidei, adversvs hujus temporis Haereticos.*

the sixteenth century. Most authorities consider this to be Bellarmine's masterpiece.

As a matter of fact it is not unusual to find it referred to as the literary masterpiece of the entire Catholic reply to Protestantism during the first century or so after Trent (1545-1563). By the time of Niceron, who died in 1738, it had come off the presses one hundred and twenty times,[3] which means an average of about one new edition or printing every year for one hundred and fifty years. Strangely enough, however, it has never been translated into English, except for a few, relatively small portions. With more and more history scholars and students knowing less and less Latin these days it does seem a great pity, from the point of view of pure scholarship and quite aside from any sectarian advantages or disadvantages involved, that Luther and Calvin and other reformers have no adequate counterpart available in the vast English-speaking world. That is to say, Protestants can point to any number of volumes containing translations of their early champions into this tongue, but the great and vigorous, point-by-point reply which Bellarmine so scientifically organized still languishes, from the popular consumption point of view, in its original language.

Brodrick on Translation

This was understandable in Elizabethan England days, when Roman Catholic books in the vernacular were prohibited.[4] Whether or not it is understandable today, there is no denying that even the great authority on and admirer of the Jesuit cardinal, James Brodrick, would be, apparently, against at least a complete translation into the vernacular. He believes that there is no general public for technical theology (or at least he so believed in 1928); and especially not

[3] "Recusae fuere usque ad tempus, quo vixit Niceron (†1738), centies et vigesies, et etiam nostra aetate Moguntiae 1842 . . . Romae 1832-42."—*Nomenclator Literarius Recentioris Theologiae Catholicae* (H. Hurter, S.J., "Edidit Et Commentariis Auxit"), editio altera, Tomus I (Oeniponte: Libraria Academica Wagneriana, 1892), p. 279 (Innsbruck).

[4] James Brodrick, S.J., *The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J., 1542-1621*, 2 vols. (New York: P. J. Kenedy & Sons, 1928), I, p. 144.

for sixteenth century theology. As for the professional theologian, he "knows his Bellarmine already."[5]

At any rate the matter has relevance here only in making plain the fact that any investigation of the actual text of *The Controversies* as found on the shelves of Woodstock must perforce be restricted almost entirely to the Latin original. In which connection let it be said at once that the library leaves little, if anything, to be desired in this case when viewed from the aspect of its prime function of assisting tyros in the field of theology. For if one is to judge by Hurter, the principal authority in such matters, there are three editions considered to be the "meliores,"[6] and two of these are in the O'Rourke beyond a shadow of a doubt. There is a theoretical doubt that could be raised with regard to the third, but so tenuous a one that only a desire to be scrupulously exact causes its mention here.

The two about which there is no possible question are the Paris edition of 1608[7] and the Prague one of 1721.[8] Careful scrutiny shows that the Patapsco River residents have at their disposal all four of the books composing the Paris issue, each dated 1608; and all four of the Prague printing, each dated 1721. The only edition which is not crystal clear is the Cologne edition, and the fault seems to lie with Hurter; although fault is too harsh a term under the circumstances.

For Hurter lists not only the Cologne edition of 1619 but implies there was another edition which was included as part of an issue of Bellarmine at Cologne in 1617. This issue, "cum supplemento 1619," was not restricted to the *Controversies* alone but contained also other works of the Jesuit theologian, making a total of seven volumes. A careful examination of what the O'Rourke Library has in the way of Bellarmine's works issued from Cologne between 1617 and 1620

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[5] *Ibid.*, pp. 122-23.

[6] "Meliores editiones censentur parisiensis 1608; coloniensis 1619; pragensis cum Ebermanni vindiciis a. 1721. Prodierunt quoque cum aliis Bellarmini operibus Venetiis 1721; Parisiis 1619; Coloniae 1617 cum supplemento 1619 v. 7 in f., quae editio plenior est veneta, . . ." Hurter, *op. cit.*, p. 279.

[7] Ex Officinis Tri-Adelphorum Bibliopolarum, 1608.

[8] Typis Wolffgangi Wickhart, 1721.

makes it clear, however, that although there were two volumes (the last two) of the *Controversies* issued in 1619 without any indication on their title pages that they were part of a larger set, there is a Tomus I dated 1620 and a Tomus II dated 1619 on each of whose title page the first word is "Operum." All are from the same publisher.[9]

In other words, there is in existence a set of the *works* of Bellarmine which includes at least one 1619 volume of the *Controversies*. This immediately arouses suspicion that the 1619 issue of the *Controversies* which Hurter indicates as being separate from an issue begun in 1617 of the *works* of Bellarmine is, in reality, not separate, but forms a part of the larger set. It is of some moment to discover for certain whether or not this is so, because although Hurter lists the allegedly separate issue among his "Meliores," he does not give any rating for the larger edition. But Volume I and Volume II of the Woodstock collection are clearly part of a larger set, and the "meliores" rating obviously cannot be claimed for them unless it can be shown that the set Hurter indicates as being separate is, as a matter of actual fact, not separate but forms part of a larger collection.

To prove that there are not two sets, but really one (namely, the larger set of seven volumes), let it first be said that it is improbable in view of the slowness of printing in those days that a publisher would issue in the same year (1619) a large volume such as Woodstock's Volume II both as part of a set restricted to the *Controversies* and also as part of a collection of Bellarmine's *Opera*. Even if he did, it seems impossible that the texts themselves would be anything but identical, except for the title pages; one of which, of course, would have *Operum* on it, the other merely the *De Controversiis* title.

Secondly, the 1620 volume O'Rourke Library has (Volume I) is bound under a single cover with the Volume II dated 1619, and has, like the latter, the word *Operum* at the top of its individual title page. Thus it obviously belongs to the same set, since it is a not uncommon publishing procedure to publish later books of a set before earlier ones. Furthermore, there is no indication in the Volume I to suggest it might be

[9] Bernardus Gualtherus.

part of another later edition of Bellarmine's *Opera.* Lastly, the single book containing the two volumes (one of 1620, the other of 1619) has, practically at its beginning, a separate, full title page dated 1620, indicating that the book forms part of a set of the *Omnia Opera* of Bellarmine.

Careless Printing?

Thus all evidence seems to point to Hurter having been the victim of the vagaries of a printing which was careless enough to omit the word *Operum* from the title pages of two of the volumes of the *Controversies.* Due to this he erroneously believed that there were two different editions of this work issuing from Cologne at about this time. Actually it would appear that there was only the one referred to by Le Bachelet at the beginning of his *Auctarium Bellarminianum:*[10]

> . . . While the author was still alive and with his approval there appeared from 1617 to 1620 the edition of Cologne, published by Bernardus Gualtherus, in seven folio volumes . . .

This corresponds exactly with the Woodstock set, a folio one of which Volumes V, VI, and VII are dated 1617; II, III, and IV are dated 1619; and Volume I is dated 1620.

Of Le Bachelet the estimate of Brodrick was that "he knew more than did anybody else in the world"[11] about the Jesuit cardinal. Hence it is additionally useful to remark that whereas Le Bachelet supports Hurter by saying that the edition of Paris, 1608, and that of Prague, 1721, were among the three held in particular esteem, he makes no mention of any Cologne edition in this connection. Instead he names as his third top printing the Rome edition of "1832 sq."[12] This fact, however, does not affect the quality of Woodstock's offer-

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[10] ". . . Du vivant même de l'auteur et avec son approbation, parut de 1617 à 1620 l'édition de Cologne, *sumptibus Bernardi Gualtheri,* en sept volumes in-folio . . ." Xavier-Marie Le Bachelet, S.J. (ed.), *Auctarium Bellarminianum (Supplément aux Oeuvres du Cardinal Bellarmin)* (Paris: Gabriel Beauchesne, 1913), Préface Générale, p. I.

[11] *Op. cit.,* I, xiv.

[12] See his article, "Bellarmin," in the *Dictionnaire de Théologie Catholique* of A. Vacant and E. Mangenot, 15 volumes, 1909-50, Vol. 2, Deuxième Tirage (Paris: Letouzey Et Ané, Editeurs, 1910), col. 578.

ings, since the O'Rourke Library also has this Roman printing.[13]

Justin Fèvre, editor of the 1870-74 (Vivès) Paris edition of Bellarmine's *Opera Omnia,* notes in his preface[14] that with regard to the *Controversies* themselves the best edition was formerly the "Triadelphorum" (1608) one of Paris, but that by the time he was writing, Prague's 1721 issue had superseded it. Thus it can be seen, in summary, that with Le Bachelet not agreeing with Hurter as to the top ranking of the Cologne edition, and with Fèvre differing from both of those authorities by rating the Prague over that of Paris, the only edition which appears on all three lists as being the best, or as being one among equally superior, is the Prague release. This latter, as has already been noted, is on the shelves of the Baltimore County institution under discussion, along with all the others previously mentioned as top-ranking productions.

The fact that Fèvre follows Hurter in giving a rating only to separate editions of the *Controversies* and not, specifically, to previous editions which had appeared as parts of *Opera Omnia* projects, makes it quite conceivable that Le Bachelet, too, was only rating the separate issues. Thus, unless the silences are damning ones, there is no printed authority, apparently, as to the merits of the various releases of the *Controversies* appearing in larger sets. At least this much could be said, nevertheless: The Paris Vivès set has the most recent[15] of all productions of the *Controversies,* in or out of *Opera Omnia* collections. What is more, aside from its specific pointing out that there were (in its estimation) very many errors in two relatively recent complete editions, and its claim to have finally put on the market the authentic and complete Bellar-

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[13] Ex Typographia Bonarum Artium, 1832 (Vol. 1) and 1836 (Vol. 2); Ex Tipographia Giundi et Menicanti, 1838 (Vol. 3); Ex Tipographia Menicanti, 1840 (Vol. 4). This whole edition is the "Editio Prima Romana."

[14] Apud Ludovicum Vivès, Editorem, 12 vols., Vol. I, p. XII.

[15] The volumes covering the *Controversies* date from 1870 to 1873. Thus it might be considered problematical, on the face of it, whether or not they were of later origin than the second Neapolitan edition (1872), soon both to be mentioned (*infra,* footnote 18) and to have its date discussed.

mine,[16] this set which Fèvre edited has an enormous advantage in that all references to Scripture give the verse as well as the chapter. In the sixteenth century it was, doubtless, considered quite sufficient to cite merely the chapter; probably because the Bible was more intimately known by theologians.

Opera Omnia

Since there is not available a printed grading of the various *Omnia Opera* printings of the Doctor of the Church hailing from Montepulciano, there exists no sure way of evaluating what Woodstock possesses of this nature. Suffice it to say, then, that it has not only the Vivès Parisian product but two other complete collections and one partial one. These latter are the Cologne collection of 1617-1620 already mentioned, the Naples one of 1856-62,[17] and the following Naples edition dated 1872.[18] Of the last mentioned the college on the Patapsco owns only two volumes (Vols. 2 and 5) of a total of eight, but this seems to be of no consequence if the impression given by these two books is correct; for as far as one can judge from a careful scrutiny they seem to consist in a mere reprinting, from the same identical plates, of the previous Naples collection.[19]

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[16] *Op. cit.*, Vol. I, p. XIII. "Duo . . . completae editiones, scilicet: Romana ab anno 1830 ad annum 1840; et Neapolitana, annis 1859-1860: . . . mendis dehonestantur plurimis, praesertim Neapolitana . . .

". . . Sic emendatissimus evadet textus et nisi, imbecillitate nostra, plurima caderent, nobis tandem liceret verum et integrum Bellarminum venditare."

[17] Apud Josephum Giuliano, Editorem.

[18] C. Pedone Lauriel, Editor.

[19] No implication of deceit on the part of the second publisher is being implied. It is most likely that the 1872 edition, appearing only ten years after the completion of the previous Naples edition, made it clear both in its advertising and possibly in an introduction or notice in the first volume that it was merely a reprinting. If, that is the case, it was indeed a mere reprinting and did not make various changes for the better.

But there is a danger that the present generation of scholars, some hundred years after these sets were published, should consider them separate when they may, in fact, be identical. Therefore it can and should at least be pointed out (on the basis of books which have actually been compared at Woodstock) that the pagination, printing, and text of

Thus, in view of all that has been mentioned, it is plain that Woodstock has placed at the disposal of its patrons not just the Prague edition with its unquestioned excellence but all those texts of the work in question for which any printed, authoritative acclaim can be found. As for *Opera Omnia* sets, a category in which the members seem not to have received evaluation from any competent source, at least the College has purchased a number of them, allowing users to evaluate them for themselves. Surely, then, this Jesuit seminary has gone far beyond the call of duty in meeting the needs of the majority of those who use its O'Rourke Memorial Library; namely, undergraduate students of theology.

With regard to those who engage in graduate work and hence demand opportunities for research, let it be said that objectively speaking, and without the slightest inference of adverse criticism, the opportunities, while very fine, are not all they could be, ideally speaking. This allegation of a certain deficiency, coupled though it is with the admission that available research facilities with respect to the *Controversies* may well be and probably are the best possible when viewed against existing circumstances of time, place, and resources, calls for a precise explanation.

First it should be emphatically noted that not the slightest deviation from the library's enviable high general standard is to be discerned in quantity and chronological spacing. Concerning the quantity, there are eleven different editions represented by complete sets, of one of which editions six extra volumes are on hand; there is another set printed in eight volumes of which Woodstock has two volumes; and finally there are the two volumes of a set of which only two volumes were ever printed.

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the 1872 release's Volume 2 and Volume 5 are identical (except for title pages) with their counterparts in the edition of 1856-62, as far as can be determined by checking several pages in each of the four books. What is more, the words "Bellarmini Vol. IV. P. II" found consistently on the bottom of the 1872 edition's Volume 5 do not accord with that edition's numbering of volumes, but agree perfectly with the previous edition's numbering.

If the 1872 is a mere reprinting, there is no question of an *Opera Omnia* rivaling the claims of the Paris Vivès edition already mentioned. (supra, footnotes 15 and 16).

Spacing

Chronological spacing, too, of the editions is impressive. Although Bellarmine's polemical masterpiece appeared only in the last quarter of the sixteenth century, there stand on the shelves of the seminary two editions printed during that quarter. These are the Ingolstadt collection[20] of three volumes dated, respectively, 1588, 1590 (these two being second editions), and 1593 (a first edition volume); and the set of nine, small-sized tomes issued at the same city from 1587 to 1593[21]—less bulky reprints of the first folio edition.

As for the remaining centuries, the seventeenth is represented by four editions (Paris, 1608;[22] Cologne, 1615;[23] Cologne, 1617-20;[24] Cologne, 1628[25]); the eighteenth by two (Milan, 1721;[26] Prague, 1721[27]); and the nineteenth by five (Rome, 1832-40;[28] Mayence, 1842-43;[29] Naples, 1856-62;[30] Naples, 1872;[31] Paris, 1870-74[32]). There have been no printings of the entire *Controversies* in the twentieth century.

It may seem from this survey by centuries that there is a weak spot in the eighteenth century. This weakness is more apparent than real. First of all, Woodstock students have easy access to the 1721 Venice edition[33] belonging to the Peabody Institute Library in nearby Baltimore. Secondly, through the courtesy of that library the Jesuit institution has procured eleven photostats from this edition. These photos in-

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[20] Ex Officina Typographica Davidis Sartorii.

[21] Ex Typographia Davidis Sartorii.

[22] Ex Officinis Tri-Adelphorum Bibliopolarum.

[23] Sumptibus Joannis Gymnici, et Anthony Hierat.

[24] Sumptibus Bernardi Gualtheri, (*Opera Omnia*).

[25] Apud Ioannem Gymnicum, sub Monocerote.

[26] Ex Typographia Haeredum Dominici Bellagattae.

[27] Typis Wolfgangi Wickhart.

[28] *Vid. supra*, footnote 13.

[29] Sumptibus Kirchhemii.

[30] Apud Josephum Giuliano, (*Opera Omnia*).

[31] C. Pedone Lauriel, (*Opera Omnia*).

[32] Apud Ludovicum Vivès, (*Opera Omnia*).

[33] Apud J. Malachinum. This publisher (or the editor, J. Maffei) was pleased with the success of this edition of the *De Controversiis* in four volumes. Thus there were added three more volumes, the last appearing in 1728, to form an *Opera Omnia*. Volumes 6 and 7 were published by F. Zane and C. Zane respectively.

clude duplications of seven pages containing lists of corrections and additions to the 1599 Venice edition, made by Bellarmine himself.

Eleven pages may seem a rather minute addition to eighteenth-century productions of the *Controversies,* but of these the seven pages of changes, at least, make up in significance what they lack in number. For of all the editions previously mentioned in this article, only the nineteenth century ones avail themselves of this corrective and additive labor on the part of the Jesuit cardinal. Thus, surprisingly enough, even three of the four editions which, as already seen, the experts have given top ratings—namely: the Prague, 1721; the Paris, 1608; and the Cologne, 1617-20—do not embody these changes in any way.[34]

It would seem, therefore, that before the nineteenth century there was widespread ignorance about these changes; an ignorance from which has sprung the real danger of today's scholars using pre-nineteenth century editions of the *De Controversiis* without the realization that they lack many alterations introduced by St. Robert himself. A case in point might be the scholars at Johns Hopkins University, an institution in whose library this work of Bellarmine is represented solely by the edition of Milan, 1721; a set, of course, which is minus the revisions under discussion. Assuming that the research scholars there are aware that their edition is thus deficient, there is still no way for them to use their Milan set without being thus handicapped, judging from their library catalogue.

Lest the same state of things exist at Woodstock for those who wish to use pre-nineteenth century editions which are otherwise adequate, there is being prepared a key to accompany the photostats on the shelves in the Bellarmine section. This key will make it possible to apply each addition and correction on the photostats to any edition whatsoever of the *Controversies.* Thus by its acquisition of this eighteenth century material the O'Rourke has not only made its chronological spacing more

[34] Even the fourth edition similarly honored, that of Rome, 1832-40, does not forewarn its reader at the outset that its Tomus III has these changes of Bellarmine merely put inconspicuously in the rear in list form, whereas the other three volumes embody them in the actual text.

even, but will alert scholars to the pitfalls present (since the photostats will have, accompanying them on the shelves, a suitable explanation of why such photos are there); and the O'Rourke will furthermore, in the form of the key, present scholars with the means of avoiding the pitfalls.

Photostats

Especially with the addition of the photostats from the eighteenth century Venice edition, then, the campus on the Patapsco can hardly be considered other than very strong in its chronological spacing of *De Controversiis* editions. It is clear, too, from what was previously said that Woodstock College gives a splendid account of itself with regard to the number of editions present. Wherein, then, can its collection be said to be weak in research potentiality?

The weakness, such as it is, lies in the absence of original, or first editions; or photographic reproductions of the same. For example, helpful as it is to have, in the form of photostats taken of lists made in the eighteenth century, those corrections and additions that Bellarmine made in the sixteenth or early seventeenth century, the zealous and conscientious spcialist would like to be able to see either the original changes themselves, or photos of the same. He would similarly much prefer to view the actual letter the Cardinal wrote to the Rector of the Roman College in 1608 (evidently about those same changes), even though he be appreciative that the college in Baltimore County provides a photo of an eighteenth century reproduction of that letter.[35]

Then there is the desirability of an actual first edition of the *De Controversiis;* for the dispute, referred to previously, over the date of this edition may be said to be fairly settled at

[35] This reproduction appears as page 447 of Tomus I of the Venice, 1721, edition of the *De Controversiis.* (Cf. *supra,* p. 12.) As placed in this edition, it indicates that Bellarmine did indeed make the corrections and additions the publishers put in list form at or towards the end of each of the four volumes. Further substantiation is accorded by Sommervogel, who makes specific that the edition the cardinal corrected was the 1599 one. (Carlos Sommervogel, S.J., *Bibliothèque de la Compagnie De Jésus,* Première Partie: Bibliographie, Tome 1 (Paris: Alphonse Picard, 1890), col. 1161).

1586-93, with Ingolstadt as the place of issuance. The O'Rourke, as noted already, has only Tomus III of this edition.

Other works which, since they embody revisions of, or additions to, the *De Controversiis* by the author, would be especially valuable in the original or on film are as follows: the 1596 Venice edition;[36] the 1599 Venice edition[37] (even if the particular 1599 Venice set Bellarmine himself corrected were not available); *De Exemptione Clericorum* (Paris, 1599); *De Indulgentiis et Jubilaeo Libri Duo* (Cologne, 1599); *Recognitio Librorum Omnium* and *Correctorium Errorum* (both printed in Paris, 1607[38]).

Nevertheless while attention should be drawn to what appear to be lacunae in Woodstock's offerings, it would be most unfair to present them out of proper context. For the National Union Catalogue of the Library of Congress in Washington, D. C., covering a thousand leading libraries in the United States and Canada, notes the existence of only one complete first edition of *The Controversies* in that vast North American expanse; namely, the one owned by the Catholic University of America.[39] Similarly, of all the works mentioned in this article as embodying or referring to revisions or additions made by Bellarmine, only two are found in their original form: the 1599 Venice edition of the *De Controversiis,* of which one each is possessed by the University of Detroit and the Boston Public Library; and the *De Indulgentiis et Jubilaeo,* one of which graces the shelves of both the Catholic University of America and the Union Theological Seminary in New York.

The context is made even clearer by noting that the leading library, the Enoch Pratt, of a great city, Baltimore, does not possess a single edition of *The Controversies;*[40] and that the

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[36] Apud Minimam Societatem.

[37] Apud Minimam Societatem.

[38] The *Correctorium Errorum,* at least, was published Apud Gul. Facciotum. It is not clear whether or not the *Recognitio* was originally published under the same cover as the *Correctorium.*

[39] Davidis Sartorii.

[40] This library does, however, graciously refer the inquirer, by means of its catalogue, to the Peabody Institute Library situated near it. As already noted, the latter institution has a 1721 Venice edition.

huge Library of Congress itself, in Washington, D. C., is in the same situation. Let not, therefore, the absence from the O'Rourke of expensive and perhaps unobtainable first editions and originals, or of costly and inconvenient films of the same, be allowed to detract from the only possible main conclusion that can be drawn from the brief investigation this article has made. That conclusion, of course, is that Woodstock College richly deserves the reputation it has of possessing an excellent theological library.

Trial of German Jesuits

In the course of 1958 the government of the Soviet Occupation Zone in Germany demonstrated its hostility to Christianity in several anti-religious measures: on February 12, the minister for the people's education Lange issued a decree aimed at bringing all religious instruction under state control. On February 15, the press bureau of the Soviet Zone prohibited the publication of the lenten pastoral of Berlin's Bishop—now Cardinal— Julius Döpfner. On April 30 the St. Joseph's Children's Home in Stralsund, run by Catholic Sisters, was forcibly closed after a slander campaign; thirty minutes after publication of the decree of closure a bus appeared at the front door to transfer the children to a state institution. In late June Father Hermes, pastor of Bad Kösen, was sentenced to prison for having warned Catholic parents not to allow their children to take part in the communist *Jugendweihe*—a ceremony intended to replace confirmation. East German Catholics who returned from West Berlin to the Russian Zone after having taken part in the great annual "Catholic Day" in August were subjected to the sharpest inspection—searching of their persons, police interrogations and other indignities. On December 12 in Potsdam eleven Catholic laymen were given prison and jail sentences of up

to five years for having made a retreat in West Berlin, during which they allegedly engaged in "espionage under the cloak of piety."

A further link in the chain of measures against religion, Christianity, and the Catholic Church was the persecution of four priests of the Society of Jesus. On July 22, 1958, Father Robert Frater was arrested in East Berlin, where he was active as a retreat director. In the days immediately following three other priests, Fathers Menzel, Müldner, and Rueter, were arrested in East Berlin without warrant when they appeared at the retreat house. For months it was impossible to discover what the four priests were charged with. After the date of the trial had been repeatedly put off, the announcement of the date came suddenly and only shortly before the trial. It was impossible to get defense lawyers from West Germany, and, of course, no East German lawyer would have been able to expose the undercurrents of the trial. The two defending lawyers from the Soviet Zone were not allowed to see the bulky list of accusations until two days before the trial. The trial took place from December 18 to 20 in the most out-of-the-way court available, at Frankfurt-on-the-Oder on the eastern border of the Soviet Zone. The representatives of the bishops and the relatives of the prisoners, with one exception, were denied admission. No news correspondents from the West were present. The "public" present at the trial was hand-picked by the government police.

When the news of the time and place of the trial became known in Western Germany, it produced a strong reaction in all quarters. Numerous letters and telegrams of protest poured into Frankfurt. For example, an organization of former members of the German resistance movement wired: "Our organization, whose members were bitterly persecuted under the Nazis, protest against the manner in which the trial against the Jesuits is being handled. We appeal to the rights of man, for which we have fought and suffered." It is well known that the dictators of the Soviet Zone, who are anxious to keep up the appearances of justice and democracy, are very sensitive to such reactions. Actually the protests were not without their effect.

Nevertheless, as was to be expected, the Fathers were found guilty on December 20 and were given the full sentences demanded by the state. For "political crimes," especially espionage, Father Frater was condemned to four years and four months of hard labor, Father Menzel to three years and four months in prison, Father Müldner to fifteen months in prison, Father Rueter to seventeen months. The best account of the background of the trial and charges against the Fathers is given in the following article from the *Petrusblatt,* Berlin's diocesan newspaper, published in West Berlin. The article appeared on January 11 of this year.

"The spectators' benches in the courtroom of Frankfurt-on-the-Oder in East Germany were filled with 'delegates' from the various industries. Apparently the trial was intended to serve as an object lesson in politics for them. One wonders if they came to out-of-the-way Frankfurt at their own expense.

Communist Propaganda Refuted

" 'The entire history of the Jesuit order is a single proof of its role as an intriguing, subtle champion of a fanatically reactionary church, a body that will unscrupulously use any means to attain its ends.' This statement stands on the first page of the book *Jesuits, God, and Matter,* by the East German ideologist, Georg Klaus. In recent years East German propaganda has steadily driven the point home. The spectators at Frankfurt had every reason to look forward to the sensational disclosure of a group of archconspirators and of their deceptions and crimes. There was no sensation. A conspiracy against the state was not even mentioned in the trial. There was no trace of a plot. There was no confirmation whatever of the accusations hurled at the Jesuits by communist propaganda. Anyone with a remnant of impartiality left in him could see that the four men on the prisoners' bench were no more than conscientious, hard-working priests. That is the first and probably the most important fact proved by the trial at Frankfurt. In this article we will mention some especially noteworthy details of the trial.

"The four priests of the Society of Jesus were accused of a number of crimes: espionage, inciting persons to flee to the

West, political agitation, smuggling money and goods into East Germany. The court showed much more interest in some of these charges than in others. The alleged violations against the regulations governing the import and export of money remained in the background, and the sentences here were relatively small. The same is true for the charges of illegally bringing motor bikes from the West. But even here observers could see the disregard for the facts which characterized the whole procedure; the prosecution was compelled to scrape up petty charges from every imaginable quarter in order even to bring the Jesuits to trial. Father Menzel had brought the motorbikes into East Germany quite openly, since at that time the government was doing nothing to hinder such importation. Father Menzel was found guilty of violating a law that was on the books at the time of his 'deed,' but was not enforced by the authorities, at least as regards motor bikes. And in this case it is also important that Father Menzel's action did not harm anyone in East Germany, but simply made the apostolate easier for a few priests who now no longer have to make their wearying rounds on foot.

"Now we come to the points upon which the prosecution centered its attack. What did the court consider as 'political agitation?' Father Menzel kept a diary, in which he occasionally gave vent to his feelings. The prosecution could offer no proof that he had ever done the same in the presence of others. They simply assumed that he had! Further evidence against him and Father Rueter was the fact that they had single copies of western periodicals in their possession. Especially grave was the possession of single copies of *Catholic Missions* and the *Petrusblatt.* In this matter the decision of the court at Frankfurt contradicted a decision of the East German Supreme Court, which has hitherto ruled that possession of single copies of western periodicals does not constitute a crime. Father Rueter had had only a few issues of the *Petrusblatt,* and that for a short time only; for this crime alone he was given eight months in prison! Is this brutal sentence to serve as a lesson for other priests? Does the East German government want to cut off the priests in the Soviet Zone from all contact with the world-wide Church?

"Of even greater weight was the charge of inciting East German citizens to flee to the West. What were the charges made against the Jesuit Fathers? In one case it was a letter of recommendation which Father Rueter had sent as far back as 1950 to a man who had just fled from the newly established East German Republic, and who wanted Father Rueter to vouch for him to his new pastor in West Germany. Even if writing such a letter can, by some stretch of the imagination, be made to fall under the category of inciting persons to flee to the West, the fact remains that there was at that time no law against such an action. Nevertheless Father Rueter was sentenced to ten months in prison for this action.

"Father Menzel had been spiritual adviser to a young student who was thinking of becoming a priest and of entering the Society of Jesus. He had spoken to the young man with great reserve, since 'recruiting' in any form is frowned upon by his Order. He explained that the East German Jesuits had their novitiate in West Germany, and that the Order did not want young men to come out of the Eastern sector illegally, since, if in the course of the novitiate they should discover that they had no vocation, they would be unable to return to the East. The young man did not leave East Germany and is still there today. He was called as a witness at Frankfurt, and confirmed Father Menzel's statement in every detail. However, the court decided that the affair proved Father Menzel guilty of inciting persons to flee to the West!

Witnesses for the Prosecution

"Now we come to the principal case of the trial, or, more accurately, what was intended to be the principal case. Of what was Father Frater accused? Here again the charge is mainly that of inciting persons to leave East Germany. Father Frater had been for many years spiritual adviser to a married couple. The husband's family had already suffered much under the Nazis. Now the couple was put under pressure, because one of their four children faced the decision whether or not to take part in the Communist *Jugendweihe*. The couple was arrested in an attempt to leave East Berlin. Although theirs was a simple case of attempting to flee the East Zone, they

had not received their sentence at the time of the Jesuit's trial; they were not sentenced until shortly after they had appeared in Frankfurt as the chief witnesses for the state! The husband had to support himself on a cane as he came into the courtroom, was unable to remain standing while giving his testimony, during the course of which he several times broke into tears. All in all he gave the impression of being a completely broken man. A single statement in this man's testimony constituted the total evidence for the charge of espionage against Father Frater. Even the man's wife, who was also brought out of prison to testify, did not confirm her husband's testimony in this decisive point. The husband even stated that Father Frater had commended him for having categorically refused to take part in any espionage activities. The court dismissed this as hypocrisy on Father Frater's part. During the trial Father Frater repeatedly and energetically stated that he had never had anything whatever to do with espionage. The testimony of the husband and wife actually proved no more than that Father Frater had wanted to help the couple to avoid delay in getting official recognition as refugees in Western Germany. Everything else in the charge of espionage is sheer invention.

Severity of the Court

"The harshness of the court comes to light in the fact that it set itself up as competent to decide whether a man in Father Frater's condition (He had suffered severe brain injuries during the war.) could not occasionally, in a moment of exhaustion or strong emotion, let slip a statement over which he did not have full control. The court rejected a request for a thorough psychiatric examination of Father Frater. On medical and humanitarian grounds alone one can ask whether it is just to base a charge against such a severely injured man upon single words he might have let fall—quite aside from the question as to whether he actually did utter them.

Slander Against the Confessional

"The East German newspaper *Neues Deutschland* in its account of the trial accused Father Frater of having abused his functions as confessor. During the trial the prosecution

asked the married couple the following leading question: 'If your confessor had told you not to leave the East German Republic, would you have stayed?' The witnesses answered 'Yes.' The court interpreted this as damaging evidence against the defendant, apparently because the answer was supposed to show what great authority Father Frater exercised over the witnesses. The question was, of course, only hypothetical, but Father Frater was unable to make any comment on it without incurring suspicion of speaking of matters confided to him under the seal of confession. The confession question was thus unnecessarily dragged into the trial and so into the newspaper propaganda. The incredible charges made in the *Neues Deutschland* are in any case entirely groundless.

"The case of the condemned Jesuits is not yet closed. The defendants have entered an appeal. The German public and the Catholic world await the release of these unjustly imprisoned priests."

Since the trial was a flagrant violation of justice, even according to the letter of Soviet Zone laws, the case has been appealed. If the justice ministry allows the appeal to go through, the hearing should take place in the first part of February. It is to be hoped that the West German press, which covered the trial in Frankfurt in great detail, will keep alive public interest in the fate of the four Fathers, and lead in protesting vigorously against the Nazi-style tactics of the East German government.

Cardinal Frings of Cologne has ordered special services in his diocese on January 20 and 21 to ask God's help for the persecuted priests of the Church in the Soviet Zone. All Catholics, especially their fellow-Jesuits, are asked to join in praying for the four Fathers. In the words of our Holy Father, Pope John XXIII, in his Christmas message: "We must remain alert in the night which grows ever darker around us. We must be able to uncover the wiles of God's enemies before they become our enemies. And we must make ourselves ready for every possible defense of Christian principles, which are and always have been the support of true Justice."

Brother George Sandheinrich

1869-1956

Emeran J. Kolkmeyer, S.J.*

George Sandheinrich was born into a family of farmers in the vicinity of Delbrueck in Westphalia on April 17, 1869. His father's name was Frank, his mother's Anna. At the time the population of Delbrueck was considerably less than the present figure of some 2500. The light of day in this region of Catholic Germany shone upon a population whose faith was proclaimed by the number and beauty of the churches dedicated to Our Lord, the Blessed Mother and to the Saints. These shrines testified to the vigorous faith of sturdy forefathers who had beaten off the religious rebels of the sixteenth century and retained their cherished religion.

Breathing the air of this Catholic land, George grew up with four brothers and two sisters, well-grounded in piety and strong in the faith. The family exercises of piety were morning and evening prayers, graces at meals, and pilgrimages to near, and not so near, shrines. There were also public religious functions such as the annual blessing of the fields and the Corpus Christi and Rogation Days processions. The cycles of religious practice, public and private, were as familiar as the changing round of farm labor.

In such an atmosphere the family conversation included stories of the history of the region and particularly of the city of Paderborn, nine miles from Delbrueck. The children learned that there, a thousand years before, Charlemagne had established a bishopric. It was the story of the growth of a center of trade, industry, culture and the arts, of the building of the famous town hall, the Romanesque cathedral and the old Jesuit Church—all practically wiped out by the bombings of World War II. World Wars were not thought of in George's early days as he gathered the eggs, ploughed the fields, reaped the harvest and helped to prepare the fruits of the summer's

* Father Kolkmeyer died at Buffalo on August 18, 1958.

labor for storage—the quality of his efforts measured only by the strength of the child and the youth.

Other stories too were related at the family board or in the neighborhood gatherings. These came from friends and relatives who had made the venturesome journey to the land of opportunity across the Atlantic. Letters from America told of the fertility of the virgin soil and compared it with the starved ground in the Old World. Did they turn the thoughts of an eighteen year old farm boy from his few hectares to the endless acres of the great plains in the New World? His dreams certainly ranged across the Rhine, the ocean, the Hudson and the Mississippi. No doubt the letters mentioned the rigorous winters, the hot summers, the lonely plains, with, perhaps, hints of still savage Indians. How all the good items enticed and the difficult challenged the boy we do not know, but the time came when he saw there was no future for him in Delbrueck, no prospect for happiness on the little farm. With but seven or eight years of schooling, the developed strength of the farm boy, with the courage of his faith and the certainty of God's guiding providence, he set out from the land of his birth.

Motives

What the motives for his emigration were—hardships at home, the glamor of the new world, perhaps even escape from military service—we do not know. There is no record, and no one among the now living seems to have heard him tell. Nor can we find out anything about his route over the land and the sea, or of his first sight of the new world. The long voyage over the ocean, the long train ride through the land of his adoption must have been thrilling experiences. We do not find mention of them in the recollections of those who knew him. Evidently he spoke little of his early years.

Only of this we are sure: the journey was made in the year 1888, the month of October marking either the beginning or the end of travel. It seems to have been the end, for the uncertain account implies that George was at his Aunt's home in St. James, Minnesota, at the age of "nineteen and a half years." We gather that his new home was not in the village of St. James but on the farm of his relatives. Now he shared in the

farm labor of the new world with his aunt's family and gradually learned something of the local geography. Sundays and holy days brought a trip to Mass at the parish church in St. James. Later, George attended the church of the Jesuits at Mankato, forty miles from St. James. He must have done the forty miles often for his acquaintance with the Fathers at Mankato ripened into a desire to remain with them and we find George Sandheinrich leaving the farm and entering the service of the Fathers.

He used to recall in later years the long hours and hard labor on the farm but we cannot imagine that his move to Mankato was motivated by a promise of easy work and short hours. This does not fit the character of the future Brother Sandheinrich. In harmony with that character, known so well for sixty-three years in the Society of Jesus, would be the presumption that a restless soul was slowly finding its true home. If we are permitted to project backward the lines of a character, we might say that it was the attraction of the atmosphere of a religious house and the ready accessibility of a church where he could speak with Our Lord whenever he wished. Presumptions aside, it was the Holy Ghost leading him to his vocation.

Entrance

The interval between his arrival at the Jesuit house in Mankato and his admission to the novitiate is as obscure as his earlier years. There is some evidence George Sandheinrich was at the college of St. Ignatius in Cleveland, Ohio, during this time. A guess would be that he had applied for admission to the Society and had been sent from the tiny community at Mankato to the larger one at St. Ignatius where his suitability as a subject could be the better observed. At any rate he was accepted by the Superior of the Buffalo Mission of the German Province, Father Theodore van Rossum. From Cleveland he journeyed across four states to enter the novitiate at Prairie du Chien, Wisconsin, and there, under Father Edward Steffen as novice master, began a longer journey to holiness along the road that had been mapped by St. Ignatius.

George Sandheinrich joined the Prairie du Chien novices on April 4, 1891, thirteen days before his twenty-second birth-

day. Henceforth he was *Brother* Sandheinrich. Now he was at home. A fellow novice, Father Gustave Reinsch, describes his as admirable from the start: ready, obedient, cheerful and prayerful. The catalogues for the two years of his novitiate show that he was an assistant cook and helped with the general duties of the house, and in his second year was assistant buyer.

To Buffalo

On April 10, 1893 Brother George Sandheinrich pronounced the first vows of the Society of Jesus. Almost immediately he was sent to Buffalo to join the community at 651 Washington Street. As a Coadjutor Brother, he was to assist the Fathers in a boarding school with both college and high school departments and in St. Michael's parish. This was to be his home, the scene of his labors for the next forty-five years. For the first nine of these years he was in charge of the dining rooms of the community and of the students. Next he became a baker, two years as assistant and two more with full responsibility for providing all the bread, rolls and pastry for all under the Canisius roof. Near the end of his second year as baker the Buffalo Mission of the German Province was dissolved, its eastern section being assigned to the Maryland-New York Province. Under the new jurisdiction it was determined that Canisius would no longer house its students. As a consequence the major demands on the bakeshop were eliminated and Brother was assigned to building maintenance. In 1910, he became the master of the front door and entered his combination office and living room where he was to remain for twenty-eight years.

Perhaps it was during these twenty-eight years that Brother's gentle kindliness became best known and admired. He met very many more people. But during the previous seventeen years, he had also been much admired and loved. Students, Brothers, Scholastics and priests held him in deep affection. For this we have the written word of one who lived with him in his bakeshop days. Brother Joseph Erhard recalled that, "Brother Sandheinrich always gave a good example. He was one to be imitated; he was never excited, al-

ways with a smile," and he did not hesitate to add, "He is another saint in heaven."

One sometimes wonders whether it was not his spirit of obedience, his calm obedience that is back of the words, "never excited." It could be that it was the way in which he carried out his duties. While he was assistant to Brother Haug in the bakeshop, a heavy snow covered Buffalo. It accumulated on the roof and in the gutters of the building. Brother was asked to undertake its removal, and he went about the job as if it were his daily work. His mind was always on what he was told to do. It was a present duty. For him it was an application of the dictum learned in that novitiate from the Exercises: *Age quod agis.* In this instance he was imitated not by a fellow Brother in the spirit of his vocation, but by a young student in the spirit of adventure. The boy followed the route along the roof opened by Brother. His journey above the street met with far less than approbation from the prefects. As for Brother, his smile proved his understanding both of the spirit of the boy and of the attitude of the prefects.

Sharing in the Kingdom

In his later years when he spoke of the long hours and the hard work on the farm, Brother Sandy never referred to the long hours and the hard work of the bakeshop or the boiler room, or on the roof of the college. These did not weary: he was sharing in the Kingdom, laboring in the company of his Leader. Brother's unconcern with the results of a duty performed was shown in one of those minor and not infrequent incidents in the life of the guardian of the door, the intermediary between the public and the community. Father Rector George Krim had agreed to the request of a Sister to hear her confession at a certain time. When the hour arrived the Sister went to the church and sent her companion to the rectory to inform the porter that the penitent was in the church. Whether Father Rector had actually been out or whether Brother was following instructions to have the Father on duty take care of such cases is not clear. But Brother replied to the young religious, "Father Rector is not in." Even on her in-

sistence that Father Rector had accepted the request and had made the appointment Brother still gently repeated, "But Father Rector is not in." At that moment, from her position, the Sister saw Father Rector appear at the entrance to Brother's office. Both she and the Brother heard Father Rector announcing his presence, "Father Rector is in, Brother." Since Father Rector had taken over, Brother was no longer involved. He moved to his desk and took up his interrupted work. There was not the least sign of confusion.

Mention of the desk and the information window suggests a brief description of Brother's cell. It was a fairly large room with the high ceilings of old buildings. Entrance was from the cloister through a door in the east wall. The west wall faced the street and was pierced by two large windows that were glazed in translucent, not transparent, glass. The south wall was nearly covered with wooden cabinets containing all sorts of supplies. The north wall held nearly all Brother's workaday world. Halfway along this wall was the desk. Next to it was the little window looking out into the vestibule. Through this, Brother could see the outside door of the house to his left and the cloister door to his right. He could open the narrow center section of the window to transact business with the visitor.

At this little window Brother met the world with modesty, sympathy, courtesy and kindness. The clergy and the bishop were received with reverence; the poor were brought to the attention of the moderator of the St. Vincent de Paul Society; the worried of conscience were provided with a confessor or a counselor; the merchant from the nearby market was given coins from the church collections in exchange for paper money; at times the police inquired there about unsocial visitors. From this little window even complainers went away less unhappy.

The Desk

The desk was Brother Sandy's workshop. It was the old-fashioned bookkeeper's desk at which he would stand as he wrote down Mass intentions, payments of pew rent, tuition and such alms as he was permitted to give. At this desk he counted and wrapped the collections from the Sunday Masses,

the novenas and other services as they were brought over from St. Michael's Church. From the desk's petty cash drawer he would, in the earlier days, give the five cent carfare to the Brothers, Scholastics and Fathers as they left for the Villa on Thursday. Later, when there was no more villa, and transportation costs had gone up, the largess was increased to twenty-five cents. On this desk was the telephone that demanded frequent attention. Lest time be wasted, Brother also kept on this desk thimble, needle and thread for mending garments and vestments. Between calls, records, mending and incidental duties, Brother would resume his interrupted rosary. The beads dangled from his fingers as he reached for the insistent telephone, or unlatched the little window, or pressed the button to signal a call for one of the Fathers.

Under the desk and concealed by it was the bed in which Brother took his rest at night. This bed was a shallow wooden box equipped with a mattress and the necessary coverings. As a kind of drawer it slid neatly and completely out of sight in the morning. From it little time was lost in answering the door or the telephone at any hour whatever. Brother was ever kind and prompt in his courteous responses to the call for a priest to administer to the sick, in giving information to pedestrians, and even in answering thoughtless people who called in the middle of the night for unimportant information. In this room there was no convenient spot for a daytime rest. None was needed because there were no free moments. Brother knew no eight-hour day, no forty-hour week.

Such living could well build up tension in a man. In Brother Sandy it did not. Many people came to know him well; none ever found him sharp, querulous, impatient or complaining in all the twenty-eight years he was the buffer between the community and the world as it came to 651 Washington Street. The long hours and the ever-changing theme of his work never made him less careful in his records or in his counting. The merchants did not have to check the change he gave them. So accurate were his money accounts that only once during the eleven year tenure of one Father Treasurer did they fail to balance, and that by a small amount.

Brother was not only helpful to the limit of his ability and training, he applied himself to becoming still more helpful.

His sleeping arrangement was only one example. Another was his study of the city map. Visitors to the community, newcomers and sometimes callers at his little window, would ask Brother about places in the city and how to reach them. When he realized how frequent these queries were, he went to work on the city map and the city directory. He learned streets, car lines, means of transportation. An enthusiastic admirer insisted that Brother knew not only more about the city than any member of the community but even more than delivery men and mail carriers. Brother also became quite ready with information on stores and the location of various kinds of merchandise. With him this practice did not turn into a hobby. Certainly he needed no such knowledge for himself. He rarely left the house, rarely even accompanied the teaching community on its weekly trip to the Villa.

New Home

But in June 1938, Brother Sandy did make a one-way trip to the site of the old villa. He was in his seventieth year and no longer able to bear up under the constant pressure which the porter had to sustain at the door of Canisius High School and St. Michael's Rectory. Father Provincial assigned him to the college community where there would be less demand on his physical strength. It was a vast change for Brother Sandy but a pleasant one. His environment was so different: from the noisy, dusty swirl of the downtown business and market area to a quiet residential section. Nearby, practically adjacent, were a park, a cemetery, the extensive grounds of a Catholic academy and of two Catholic hospitals. Stretches of lawn and beautiful trees presented themselves to eyes that were more accustomed to the dull masonry of the city. His new home was not, of course, entirely unknown to him. During those long years downtown he had, on occasion, visited the college. In fact he had lived through its development. When Brother came to Buffalo the place was a farm, with a brick residence and a barn. He used to recall the villa days of past years and the campaign to raise funds for the erection of the first section of the present college building.

The change, nevertheless, was external and had little effect on Brother's life which remained essentially what it had been.

Changes of place and occupation are by no means uncommon in the Society and are accepted willingly, but so smoothly and quietly did Brother enter his new home and new duties that it seemed he had experienced no change whatever. He was completely at home from the first hour, content and happy. He never expressed a sense of loss, never seemed to miss the bustling activity of downtown Buffalo. Now he lived in the midst of his brethren next to the community chapel. Less busy with externals and externs, he felt himself a more intimate member of the household and as such he was affectionately accepted.

He was put in charge of the community chapel, the temporary students' chapel and the several private chapels of the house. He supervised the wine cellar. He faithfully rang the community bells. His devotion to the details of his every charge was remarked by all. Chapels, altars, vestments, linens were always in order; bells rang on the minute without fail. Even in his last active days, when he was feeble and tired easily, he would remain up to ring the last bell. It was said of him with justice that he was as regular as a clock. Indeed, in a sense, he was the clock of the community. He helped to settle the problem of bells when the new residence was being planned. A program clock was suggested which would take care of every summons to every exercise. When this was mentioned to Brother, his comment was definite, "It is not necessary."

Because there was no sacristy workroom Brother kept many items of equipment in his own room. This was not the result of habits formed in his years of living in a house within a house as he did at St. Michael's. It was lack of space that necessitated the early erection of a new residence. Brother solved the problem by keeping candles, candlesticks, vases and sometimes flowers in his room. It was a large room and could easily accommodate these materials, but it was never cluttered with Brother's personal effects. Of these he had a bare minimum. Toward the end of 1949, Loyola Hall, the new residence, was ready for occupancy. Brother supervised the transfer of all the chapel equipment except that needed in the small students' chapel. He was now in his eightieth year but still faithful in all his work. So well did he plan and execute the

moving that there was no break in the regular Mass schedule either in the community chapel or in any of the private chapels.

Brother's new room was smaller than the one he left but it was practically empty. The chapel utensils were in places provided in the building design. His closet was almost bare, on the desk were a few books and a crucifix. The books were all solidly spiritual: the Scriptures, lives of the saints and meditation books, some in his native tongue. The one concession to comfort was a hospital-type bed, and this was really a health requirement. Brother was afflicted with asthma. As he advanced in age it grew steadily more severe until he could not sleep in a horizontal position. By this time the other usual weaknesses of age were clearly evident. Simple colds were dangerous in his condition and several times he was taken to the hospital with pneumonia. A number of times these illnesses were of sufficient gravity to justify the administration of Extreme Unction.

Cheerful Acceptance

In 1955 Brother John Byrns was sent to Canisius and took over some of Brother Sandy's tasks. It was not long before Brother's waning strength required a total transfer of all work from his shoulders. He accepted the relief with perfect equanimity although it imposed unaccustomed inactivity and presaged the end of life. He regretted the former and welcomed the latter. His successor was amazed at the cheerfulness with which he relinquished his keys. But it was not a great sacrifice for Brother Sandy. Nothing was really his. Besides, he evaluated the state of his health and the measure of his strength with full objectivity—and consoled himself with the thought that he would have more time to pray. All his life he had turned to spiritual things when obedience or charity did not demand physical work—to spiritual reading, the rosary, or to adoration of the Blessed Sacrament. And now, without any obligation of physical labor he would have more time for these exercises of piety. Sometime before his final decline, difficult breathing forced Brother to leave his bed in the very early morning hours. Long before he was to ring the rising bell he would go to the chapel. There he would check the preparations for Mass and spend hours in meditation until

it was time to summon the community to begin its daily routine.

Twice during the last few years of his life a complication of maladies brought Brother so low that he felt certain he was about to die. Doctors and nurses were of like mind. He was quite ready and prayed that he might die on a feast of Our Lady. In one instance his prayer was that he would die on the Feast of the Immaculate Conception; in the second his severe illness came in the summer and he begged to go to his divine Master on the feast of the Assumption of Our Lady. That he survived these illnesses was in no way due to any fight he made to live. Life on earth had no attraction for him; he yearned only to be with God. When his prayers for death were not granted his frequent comment was, "It is not easy to die." These words were in no way a complaint about his illness, his weakness, or the discomfort and pain he was enduring. It was rather the simple way in which he was estimating the difficulty of a task. It recalled his remarks about the long hours and hard work of the farm. Now it was the endurance required to rid oneself of mortality to put on immortality.

Brother recovered the second time enough to be brought back from the hospital. The doctor had thought that he would be as well cared for, and be in happier surroundings, among his own for his last days on earth and suggested a transfer to the infirmary at the novitiate. It was a pleasant change for Brother. Arrangements were made for a brief farewell to the community he had served so well and so long. The occasion was a happy one. His gentle smile was proof. It was also a happy occasion for the community as was attested by the heartiness with which he was greeted.

On his last evening at home Brother Sandy was brought to the community dinner. Father Provincial was in the city and came to preside at this manifestation of the affection. At the end of the dinner Father Provincial voiced the community's appreciation of Brother's career in Buffalo and, for his own part, assured him of the best of care at St. Andrew. Father Rector echoed the sentiments of gratitude and bade official Godspeed.

It was Brother Sandy's evening. He was grateful for the kind words of Father Provincial and Father Rector, for the solicitude of Father Minister, for the evident joy of the community at this reunion—the evidence of regret at the parting being suppressed. Brother could not make a public reply. He was a very tired and sick man. His appreciation was in his look, the bright glance and the little smile that lighted his countenance. He was not looking back. It was left for others to recall similar occasions when Brother had been honored: the celebration of his golden jubilee in 1941 when the day began with a solemn Mass of thanksgiving in St. Michael's Church and Father Francis O'Malley preached a glowing sermon; or the celebration of his diamond jubilee in 1951 when the bishop of the diocese, Most Reverend Joseph A. Burke, presided at the community dinner and spoke of the affection in the hearts of all who knew Brother, especially of those who had gathered about him that day from all the local houses of the Society. After the farewell Father Minister took Brother Sandy to St. Andrew. No preparation was needed on Brother's part. He had nothing to leave, nothing to arrange, nothing to carry with him.

Regular and Unobtrusive

In the practice of virtue, Brother Sandy was so regular and unobtrusive that he aroused no comment. To notice him kneeling in the chapel between duties would have been like giving attention to the furnishings. One would have been shocked to meet him without his look of peace, friendliness and interest in his eyes. To have him answer a request with a refusal or an excuse would have been upsetting. No priest arriving for Mass at a late hour ever found him other than instantly ready to prepare for, and then happy to minister, during the Holy Sacrifice.

In one who was as methodical as Brother Sandy the unusual might have been expected to stimulate, sometimes at least, an indication of annoyance or impatience. In him it never did. He made the unusual part of his routine. During his last term as sacristan the Bishop granted permission at times to offer the Holy Sacrifice in the homes of relatives or friends who were unable to attend Mass. No Mass kit was available. It

was up to Brother to assemble everything necessary. The evening before a box would be ready, complete to the last pin; the next morning it would be presented to the Father with a hopeful word that all was included and a prayer that the sick person would soon be well. The gratitude of the Father would ever be answered with Brother's "It was no trouble, Father." Thus it was with every request. The extraordinary he turned into the ordinary, when it was for others. It was no trouble, even when the request was not entirely reasonable.

Brother had a wise understanding of men and of their weaknesses. He was a shrewd and kindly judge of character. That he was never heard to be critical does not reflect on his honesty. Instant excuse was ready while he listened sympathetically to the complainer or victim, who found decisions hard to accept. While Brother Sandy would not join in the complaint, his smile and the twinkle in his eye would acknowledge the untoward or unpleasant fact. His was a joyful soul. He thoroughly enjoyed an amusing story and his appreciation was expressed by quiet, gentle laughter. The foibles of men he could find diverting if never indictable. Reprehension was not part of his jurisdiction and so not a matter of his concern. Brother Sandy was always charitable in speech; no one seems to remember him speaking an unkind word.

All Virtues

Lest these statements might rest on the judgment of one man, others were asked to give their opinions. Taken together the answers read like the list of virtues proposed by the Society for attainment by the Coadjutor Brothers: diligence in prayer and other spiritual exercises, contentment with the lot of Martha, simple and complete obedience, careful poverty, peace of soul, readiness to serve, joy in the hidden life. Brother Sandy gave constant edification and none left converse with him without a lighter heart. The outstanding characteristic of his life was probably this peaceful evenness. Modest and reticent, humble to the point of selflessness, he moved effortlessly through the common duties of a good religious. One Father stated: "What struck me most was his perfect devotion to his assigned tasks through the days and

months and years." One Father Minister remarked: "He was very much down to earth, had good practical common sense, was most generous with God and his fellow men and a model of common life." Another Father Minister, a bit worried about Brother's quiet manner of life, inquired if he were not lonely. The answer was a simple, "No, Father, I am never lonely."

On September 29, 1956, he reached the infirmary at St. Andrew and immediately assured everyone that he was happy to be there: that he much preferred it to hospitals. Here he was among his own. Father Rector wrote, "He spent his days as those who knew of his holiness would have expected. In his unique way he often expressed his yearning to be with his Divine Master, in patient longing and Christian hope."

Six weeks after his arrival, the infirmarian found Brother Sandheinrich one morning unconscious in his bed and called a priest to anoint him. Brother Sandy never regained consciousness. The struggle to go to Our Lord continued in the frail body for three days until at last his holy soul fled the confining world. The end came on November 8, 1956.

The general opinion was that the Society on earth had lost a saint. One Father remarked, "Brother Sandy may never be canonized but it is certain that he was exceptionally dear to God." Another said, "It is up to the Church, not to us, to proclaim that a person was a saint. Still all who knew Brother Sandheinrich well are convinced that, if the thorough examination which is prescribed were made in his case, his virtues would be pronounced heroic." A Brother who had worked with him said, "It was like living with St. Peter, St. Paul and St. Alphonsus." May he rest in peace.

Brother Michael S. Broderick

1901-1955

Charles A. Matthews, S.J.

On the feast of St. John the Apostle, 1901, Michael Stephen Broderick was born in Clonoon, County Galway, Ireland. For twenty-three years he remained a member of a modest and humble household. The limited financial resources of a small

farm did not permit much formal education for either Michael or his older sister who had lost their mother when they were very young. Like many of their Irish contemporaries, they probably advanced no higher than grade school.

Like many of his countrymen, too, Michael emigrated to the new world where Irishmen hoped to find security and success. He said farewell to his father and sister on Holy Thursday, 1924, and three days later, on Easter Sunday, embarked for America. He settled in Canada but after two years came to reside with cousins in New York City. "In the sweat of thy face shalt thou eat bread" was verified of the immigrant who worked as a laborer in the metropolis. While convalescing after surgery, Michael thought and prayed. The Mother of God and his own mother were powerful intercessors and the young Irishman accepted the invitation to dedicate his life and talents to God as a religious. Michael made application and was admitted as a postulant in September 1927 at St. Andrew-on-Hudson.

Another Alphonsus

If St. Ignatius had in mind an Alphonsus as his blueprint of a lay brother, Alphonsus would for twenty-seven years look upon his own replica in Brother Broderick who vowed his earthly life to work and prayer as a Coadjutor Brother in the Society of Jesus on St. Patrick's day in 1930. Using standards academic, norms professional and the criteria of the business world, one would scarcely have predicted much above mediocrity in human accomplishment for him. The providence of God, however, abundantly rewarded even in earthly achievement the efforts of Brother Broderick. For he devoted his life exclusively to work and prayer and that in the most literal sense.

During his noviceship Brother learned the art of baking. One month after his first vows, he became the pioneer baker at the new novitiate of St. Isaac Jogues at Wernersville. For five years he worked tirelessly while training younger Brothers to take his place. In June, 1930, he was transferred to Fordham University. For the next twenty years, apart from his annual retreat, two lengthy sojourns in a hospital, and a visit

to the Paterson, New Jersey, cathedral when his cousin was ordained to the priesthood, Brother Broderick was never away from the campus. To work and pray with and for his brother Jesuits, for the university students, the lay faculty and the other employees, was Brother's entire life. He never wished or intended that his external labor in the care of others should be a substitute for his own prayer or for fidelity to community exercises. His labor and prayer, as was right, complemented one another. For five years as director of kitchens and sacristan of the chapels, he fulfilled his offices in accordance with the wishes of his superiors.

The status of 1935 assigned Brother Broderick to the post of infirmarian at Fordham. Here he was a worthy successor to other devoted infirmarians like Brother Robert Dockery and Brother Joseph Keashen. After his appointment to this new type of work, Brother's life was passed in the rooms of sick Jesuits and students or in the Alumni Chapel adjoining the infirmary. To this must be added many hours of diligent application and persevering effort to qualify as a nurse and to be ready to substitute for a medical doctor in case of necessity. By training Brother Mike, as he was reverently called by the university students, was not a nurse and still less a doctor of medicine. But he applied himself to textbooks and learned much from Dr. Gerald Carroll, who was the university physician for twenty-five years till his death in 1954. Dr. Carroll visited the infirmary once each weekday, usually in the evening. He remained for an hour if there was need and, when time permitted, chatted with Brother Broderick about the health of this or that patient and of the remedies for his ailments. The native shrewdness of Brother Mike, as well as prayerful diligence, enabled him to enter into the mind of the physician. He soon became an excellent infirmarian and ministered carefully to the sick according to the directions he received.

Dr. Carroll's ministrations lasted an hour but it was the duty and privilege of the Brother to take care of the sick throughout the remainder of the day and night. This he did with the devotion of a mother. A patient could summon Brother Broderick at any time. There were no office hours

for him. And this was true through the days, the weeks, the months and the years.

Brother Broderick had personal experience of illness also. The writer knows that as early as 1942, he was quite sure that he himself had cancer. He was later to undergo two surgical operations that prolonged his life but never completely alleviated an almost paralyzing pain. Brother Broderick did not use sedatives for himself. It was his wont to step into the chapel, where, kneeling and clasping his crucifix, he asked strength from Our Lord to be courageous. Strengthened, he left the chapel and went to his patients. Few realized that the infirmarian was a sicker man that most of his charges for he always had a ready smile and a charming chuckle.

Shrub Oak

In April 1955, Father Provincial asked Brother Broderick to take charge of the infirmary of the new Loyola Seminary at Shrub Oak. There was need of an experienced man of deep faith and limitless charity who would be an inspiration to the younger members of the new community. Brother immediately manifested his readiness to do so, although his heart was unquestionably with the sick at Fordham. Two days after the publication of the status in June 1955, Brother Broderick left Fordham. Little did anyone suspect at the time that he would be one of the first patients in the infirmary at Loyola Seminary.

For five months Brother took care of the philosophers, Brothers and Fathers at Shrub Oak, manifesting the same interest and devotion he had at Fordham. Loss of weight and appetite, however, soon made it clear that the heroic infirmarian was failing fast. Surgery in a Peekskill hospital revealed that the end was near. I visited him in the hospital on December 22nd and was welcomed with a cheerful smile. While he clasped his crucifix tightly, Brother told how grateful he was for the privilege of suffering and how he prayed for strength not to waver. He died piously in the Lord on his fifty-fourth birthday, the feast of St. John the Apostle, 1955. May his generous and courageous soul rest in peace.

Brother Joseph-Marie Dietrich

1885-1958

Francis X. Curran, S.J.

"You have to suffer a lot, until your suffering becomes sweet." Apparently Brother Dietrich had reached the point where suffering for his Lord had become sweet, for these words, the infirmarian reports, were often on his lips as his long and painful illness drew towards its end. Until in his last months his increasing disability compelled him to resort to the support of canes, Brother Dietrich gave no sign of surrender to weakness. His small, spare figure with its military bearing (he had served in two armies) and its rather dour countenance hiding a sense of humor could be seen going quietly through the corridors and efficiently about the tasks assigned. Finally confined to his bed, he asked only for enough health to return to his work.

Joseph-Marie Dietrich, one of the six children of George and Teresa Ulrich Dietrich, was born in Bilwisheim, Alsace, on November 22, 1885. The language of his family was German and during his early years Alsace was part of the German Empire. While living in Strasbourg, he was called up to serve his time, from 1905 to 1907, in the Imperial German Army. In 1910 young Dietrich emigrated to the United States, where he supported himself at his trade as butcher in and near New York City. One of his places of employment was the military academy at West Point. Possibly this renewal of contact with the military inspired him to join the Regular Army of the United States. He enlisted in San Francisco in November 1914 and was immediately assigned to the Hawaiian Department. There in April 1916 he exercised the option then in use in the army to purchase his discharge.

Thereafter the future Brother returned to the New York area and there, save for a visit to his family in Strasbourg

in the early 1920's, he carried on his trade as butcher in various hotels and other establishments for a period of fifteen years. Obviously he was concerned about spiritual things, for he joined the Society of St. Thérèse of the Church of Our Lady of Mount Carmel, and was a member of the Nocturnal Adoration Society of the Church of St. Jean Baptiste. When in 1930 he moved to Washington, he enrolled as a member of the Confraternity of the Holy Sepulcher.

In 1931, he returned to Alsace, now a part of France, to visit his family. There he applied for admission into the Province of Champagne, and entered the novitiate at Florennes, Belgium, on July 1, 1932. He carried out his duties to the complete satisfaction of his master of novices. Yet understandably Brother Dietrich had a difficult time. He was in his late forties and had spent over twenty years away from his native land. Consequently he found difficulties not only with the local customs but with the French language. Therefore with the approval and praise of his Father Provincial he applied for transfer to the Province of Maryland-New York. In April 1934 Brother Dietrich once more crossed the Atlantic to the shores of America. He joined the community of St. Andrew-on-Hudson, Poughkeepsie, and there he pronounced his first vows on July 31, 1934.

Almost fifty years old when he finished his noviceship, Brother Dietrich spent another quarter-century in devoted service of the Society. The Brothers who knew him best and longest remarked on his capacity for hard work. They also commented on his quiet humor and the rigid self-control which enabled him to master a naturally quick temper.

After three years in the kitchen and clothes room at St. Andrew, Brother Dietrich transferred in 1937 to Georgetown University where until 1942 he acted as sacristan. In the same year he once more returned to the kitchen, this time at the Tertianship in Auriesville, where he pronounced his last vows on August 15, 1942. From 1948 to 1953 he was sacristan at Inisfada. In 1953 he joined, as cook, the small community at Shrub Oak, where the present philosophate was under construction. When the new community was constituted in the summer of 1955 Brother Dietrich remained as a member of the staff.

In the late summer of 1957 the first signs of the generalized cancer of the bone which was to end his life manifested themselves. Though he had to struggle about with the aid of two canes, Brother continued his work. At the end of November he entered St. Agnes Hospital, White Plains, where a series of tests indicated that his disease was terminal. Returning to the Seminary in mid-December, Brother observed common life as best he could, though he attended community exercises only in a wheel-chair. Early in January this proved too much, and Brother was compelled to take to his bed in the infirmary. During his last months he continued to be a source of edification to all who visited him. Though his disease was very painful—on doctor's orders his last weeks were spent under sedation—he never complained but manifested a perfect resignation to the will of God. On April 8, 1958, this good and worthy servant entered into the joy of his Lord.

* * *

ALL THINGS TO ALL

By imitation of the charity of our Lord we shall in a most striking manner pay due respect to His meek and humble Heart that preached the gospel to the poor, pardoned sinners, cured the sick, wept over his fatherland and had compassion on the multitude. And just as His love encompassed not only a few but every one of the children of God, no matter how wretched or depraved, so must our charity embrace the whole human race. We must search out those who have strayed, teach those who sit in darkness, inspire the faithful, and thus become all things to all men that all men may be saved.

VERY REVEREND FATHER GENERAL

Books of Interest to Ours

THE HISTORIAN'S CRAFT

History: Method and Interpretation. *By William Leo Lucey, S.J.* Chicago: Loyola University Press, 1958. Pp. xi-113. $2.50.

Although this second edition of Father Lucey's introduction to historical method is substantially the same as that of 1948, a number of paragraphs have been added, explanatory footnotes have been expanded, and the suggestions for further reading that follow each chapter have been enlarged and brought up to date.

This book contains a brief but adequate study of all the major aspects of historiography. After establishing a fundamental understanding of his subject in the introductory chapters dealing with the social sciences in general and the meaning and value of history, Father Lucey discusses general historical methodology and use of sources. The work of evaluating material is taken up by his treatment of internal and external criticism. The study concludes by bringing the attention of the students to two aspects often undervalued—the need for effective presentation of the material discovered by research, and an awareness of the different philosophies or theories that influence the writing of history. The latter topic is especially well done through a brief, clear survey and criticism of the theories that have most influenced the writing of American history.

A careful comparison of this revised edition with its original will show the welcome addition of paragraphs on the Darwinian attempt to make history an exact science, the epistemological proofs for the possibility of valid historical knowledge, a warning on the subjective element in the evaluation of sources, and an additional plea for style in historical writing.

The chief value of this work is that it presents its subject matter, so essential for the student, in an eminently readable and interesting manner with numerous examples to illustrate the rules and principles of historical methodology which the author wishes to convey. This concretization of the problems inherent in historical research will greatly aid both in the reading of history and in the student's own efforts at writing historical papers. The author's consideration of sources under the aspect of witnesses to past facts gives good insight into the nature of the raw materials of historical research.

This book may well be a *vade mecum* of the undergraduate student as its predecessor, Father Garraghan's *Guide to Historical Method,* is of the graduate student. It is only on comparison of the two books that one realizes how well they complement each other. Both cover the same matter and in exactly the same order; Father Garraghan's book being a treatment on a more detailed and technical level. Father Lucey's illustrations and examples are mainly taken from American history since the undergraduate will find the literature and sources more accessible;

Father Garraghan deals more with European history on the supposition that graduate students should possess the tools necessary for the understanding and use of material in this field. With these two excellent books, both teachers and students in Catholic colleges now have at their disposal excellent guides in the difficult field of historical method.

WILLIAM J. BOSCH, S.J.

INDISPENSABLE

New Testament Introduction. *By Alfred Wikenhauser.* Translated by Joseph Cunningham. New York: Herder & Herder, 1958. Pp. xix-580. $7.00.

Many hearts will be gladdened by this translation of the revised and enlarged German edition (1956) of this work by an eminent Freiburg exegete. Aiming at acquainting theological students, teachers of religion and those engaged in pastoral work with all the most important problems of an introduction to the NT, W. presents a scientific investigation of the circumstances in which each book of the NT was composed (author, destination, time and place of composition, occasion and purpose, literary form, sources and integrity), how these books came to be collected (history of the Canon), and the transmission of the text of these books both in the original and in the versions (history of the text).

The problems are investigated by historical methods in so far as the source material permits. Obviously there can be no conflict between the teaching of the Church and definite results of research. There can be conflicts between the results of Catholic biblical scholarship and some commonly accepted interpretations. W. takes care to defend the solutions which he puts forward, while giving adequate notice to other views and the arguments which support them. In some cases only a greater or lesser degree of probability can be attained, for the books themselves often give no clear information about their composition, and reliable ancient testimony is often wanting. Then, too, it is not always easy to reconcile the testimony of early writers with the internal evidence. Where it is not possible to make a categorical statement about certain problems, the *pros* and *cons* are enumerated so that a faithful picture of the state of scholarship on the particular point is presented.

Due proportion is maintained in spending more time on the content and form of the books than on the question of authorship. W.'s position on the possibility of dating the Gospels of Matthew and Mark after 70 A.D. is delicately put, and his position on the author of *Hebrews* is carefully stated. The Synoptic Problem and Form Criticism receive a good treatment.

Of great value are the bibliographies for each section. They are up-to-date, critical and include pertinent decisions of the Biblical Commission. The translation, which is excellent, has performed a real service in moving the additions at the end of the 1956 German edition into the text itself. This work is highly recommended to all of Ours.

VINCENT T. O'KEEFE, S.J.

MODERN ETHICS

Man As Man. *By Thomas J. Higgins, S.J.* Milwaukee: Bruce, 1958. Pp. xiii-585. $4.50.

Father Higgins, author and for many years professor of ethics at Loyola College, Baltimore, has made an extensive revision of his ethics text, first published in 1949. Perhaps the most noteworthy feature of this revised edition is that it is very much *au courant.* Proof of this is had by perusing the copious index. It contains such up-to-date topics as: situational ethics, truth drugs, organic transplantation, atomic weapons, supranational authority, and the international community. In addition, the perennial ethical problems which beset man in his quest for the good have been recast and supplemented by further footnotes of current vintage.

The bibliographies at the end of chapters have been completely redone and are more extensive than in the original edition. In greater part they consist of articles and books published from 1950 to 1958. The entries are well chosen. The format is handsome and the print more arresting than in the first edition.

Man As Man belongs to the class of ethical works designed to prepare the college student for the moral decisions of life. The balance of principle and casuistry is nicely done. Accent is on the positive. For example, the virtues are stressed. Charity, justice, prudence, fidelity, etc., are assigned their rightful place in moral living.

This treatment of the virtues would be further enhanced were charity presented as informing the other virtues, as working hand in hand with justice. The reading lists might include references to the literature on the moral data of Holy Scripture.

Soundness of doctrine and clarity of thought recommend this book as a text or reference work for ethics courses. Our libraries will want to acquire it to replace the now obsolete first edition.

Robert H. Springer, S.J.

SPIRITUAL HEALING

God Can Heal You Now. *By Emily Gardiner Neal.* Englewood Cliffs: Prentice-Hall Inc., 1958. Pp. ix-213. $3.50.

This book is a sequel to an earlier work on the same subject. Evidently an investigation of spiritual healing, undertaken in a skeptical frame of mind, led to a firm belief in the presence of Christ's power in the healing ministry of the Christian Church. The present volume is an enthusiastic attempt on the part of Mrs. White to show spiritual healing as an essential ministry of the Church. According to the statement on the jacket, the book is a documented account of spiritual healing, but one searches in vain for the documentation. Countless examples are proffered, but in most instances they are cases that have been recounted to the author by a third party. Scientific documentation, in the sense that the words are used at Lourdes, simply is nonexistent in the book.

Fewer cases with careful medical records would be duller reading perhaps, but a far more cogent argument for the author's claims.

Due no doubt to the author's eagerness and personal feeling, there is a certain breathless vagueness at times. She speaks of sacramental healing but seems to be unsure of the constituent elements of a sacrament. Holy Unction, for example, seemingly specifically suited for healing, is listed as a lesser sacrament, not quite as effective as Baptism or Holy Communion. At other times Mrs. White seems to imply that the very act of laying on of hands has definite sacramental value. The part played by faith in the whole process is quite confusing. In some instances it is apparently conceived of as a necessity, while in other cases, the healing brings on the faith.

The whole emphasis is on bodily healing, although, on occasion, it is emphasized that the spirit is healed before the bodily healing occurs. There seems to be an avoidance of cases where bodily health was not achieved. The reactions of those who went in faith to be healed bodily without success are never mentioned.

If one accepts the author's position, this would be a very readable book. If, however, one seeks to be objective, it is a confusing book. The very number of cases recorded makes one wonder if the author does not strive to cover a weak argument with a deluge of cases that are, however, capable of other explanations in many instances.

The book ends with a list of spiritual healers who sincerely seem to be attempting a healing ministry. Their comments are the words of dedicated people, honestly attempting to alleviate suffering. A scientific elimination of natural causes would, however, be a much more valid and convincing argument for their efforts.

William F. Graham, S.J.

ON THE ROAD TO GETHSEMANE

The Secular Journal of Thomas Merton. *By Thomas Merton.* New York: Farrar, Straus and Cudahy, 1959. Pp. 270. $3.75.

The Journal deals with the period of Merton's life from 1939 to 1941, from the time after his conversion to the time prior to his entrance into Gethsemane. It covers his stay in New York and Cuba, at St. Bonaventure and a retreat at the Trappist abbey which he was later to enter.

The *Journal* has its faults. It talks of things that were yesterday occurrences and problems but which have lost their interest today. Hitler, isolationism and other pre-World War II attitudes have an archaic ring about them now. Also to make a point the young writer will sometimes sacrifice accuracy to cleverness. But, to be fair to Merton, he himself notes the shortcomings in his introduction and has refrained from changing them because they do reflect his state of mind at the time.

There are qualities which far outweigh the faults. Merton had a remarkably deep spiritual insight for one so young in the ways of religious experience. He sings sincerely the praises of poverty, abnegation and imitation of Christ. He also shows flashes of humor in his

question-answer dialogues with himself. Interesting, too, are his literary reflections. He enjoys the imagery of Dylan Thomas and the competent writing of Joyce. He finds Mann tedious. At least that is one fault of which Merton himself cannot be accused. In all his writings, this one included, he is never dull.

GERARD F. GIBLIN, S.J.

VIGNETTES

Gospel Meditations. *By Alfred O'Rahilly.* Baltimore: Helicon Press, Inc., 1958. Pp. xv-286. $4.00.

Alfred O'Rahilly, known to Jesuits because of his biography of Father Doyle, presents this book as an expression of gratitude. Ordained at the age of seventy-one, after forty years of service to both Church and state, Father O'Rahilly dedicates this work to his ordaining prelate, the Archbishop of Dublin. It is a worthy tribute of thanks and must be highly recommended to priests, religious, and laity; the layman will find it of particular value. The approach is always fresh; the language, clear and original; the thought, sensible and practical. There are one hundred meditations on the life of Christ. Each presents a vignette from a gospel scene. The picture is drawn with master strokes, and each individual meditation contains much matter for reflection. Very concrete and human are the people portrayed, and the figure of Christ Our Lord is presented in a way calculated to lead to love and imitation. This is not just another stodgy "point book." It will help to make mental prayer what it should be—a visit with a Person, God, who has "pitched His tent amongst us."

EDWIN J. SANDERS, S.J.

THE WORLD AROUND US

Wonderland. *By John M. Scott, S.J.* Chicago: Loyola University Press, 1958. Pp. ix-197. $3.50.

On at least two counts, *Wonderland* is a particularly appropriate title for Father Scott's little book. The title obviously refers to the wonderful world around us, the world of magic in the sky, windlift, Brother Sun, and galloping light beams. But *Wonderland* is just as apt a description of the world of the imagination that Father Scott opens up to his readers. For the book is a sustained piece of imaginative writing that does credit to the author's own acute perception, fresh outlook on life, and feeling for the things about him.

The book is obviously written for younger readers. It is easy to imagine that Father Scott had a group of high school students in mind as he wrote. His theme is that the world around us is God's gift to us, and the miracles of daily living are but pale reflections of the God who is their creator. Each chapter brings the reader back to God who made all this wonderful world possible. The final chapter, which is one of the best in the book, sums up and repeats the theme of each of the chapters, "Like merchantmen upon the high seas, we look up over the clouds. Our vision opens into the lofty heavens, it speeds across the galaxies marking the far-flung outposts of space, and focusses on the great, white throne of God and upon Him who sits thereon."

Father Scott writes vividly, and his use of poetry is particularly effective. To balance and supplement the imaginative writing, there are excellent black and white photographs illustrating the text. Perceptive readers will find a hundred different uses for this little volume. On almost every page there are passages that can be used in English composition classes for imitation, for exercises in imaginative writing, and for oral reading. It is a fine reference book for elementary science courses in the grade school. Religion teachers will find it helpful for its inspirational examples of God's creation, providence, and love. It will be a useful volume for the retreat master, especially when giving retreats to younger groups. The examples are easily adaptable to the Foundation, the Kingdom, and the *Ad Amorem*. Father Scott's *Wonderland* is a profitable investment for all high school teachers and for those engaged in work that brings them into contact with younger people.

JOSEPH A. GALDON, S.J.

SIMPLIFIED

The Gospel Story. *By Ronald Knox and Ronald Cox.* New York: Sheed & Ward, 1958. Pp. xiii-437. $4.50.

In this book, the famous Knox translation of the four Gospel accounts is harmonized into a single, continuous story. Father Cox, a Scripture professor in the seminary for New Zealand, has composed a commentary on the Gospel text. On the left-hand pages of the book, the harmonization is arranged into chapters and paragraphs. On the right-hand pages, Cox comments on each paragraph. The book was originally prepared as a text for Gospel discussion in the New Zealand Catholic Youth Movement, and has been reprinted five times.

Cox wishes to encourage people to read the Gospel and to make them more aware of the real life of the historical Christ. Therefore, he arranges the Gospel events in a certain logical sequence of his own, in order to show a unity of direction in Christ's life which is frequently missed. To intensify the atmosphere of reality, he avoids almost all disputes, selecting times and places for various pericopes in accordance with the interpretation of Père Lagrange. These selections are not considered solutions for debated points, but rather an unimportant background against which he wants the reader to meet Christ Himself. With this in mind, he rapidly describes the Mount of Transfiguration, allows us to hear a few Aramaic words, gives a calendar date to the institution of the Eucharist (Thursday, April 6, 30 A.D., 7:30 P.M.). His explanations are sometimes inadequate, due to lack of sufficient space. At times they are rather confusing (e.g., "Bind and loose refer to Peter's work of incarcerating and releasing prisoners."). Nevertheless, his comments are helpful in the lessons they draw from some of the pericopes, and in the air of historical reality they create.

However, for the purposes of study clubs and schools, such an approach tends to give a false impression to those who are professedly trying to learn about Christ and the nature of the Gospel. This same mis-

conception is fostered by the continuous narrative form of the Gospel text. Although this form enhances the smoothness and intelligibility of the original Knox translation, it reinforces the misconception that we have in the Gospels a scientifically accurate historical account of Christ's life. Yet the New Testament is not a mere chronology, but a salvation message written by believers for believers. It is the Church's own book, written by Herself. Our study groups deserve to enjoy the fruit of this more profound attitude toward the Gospels. ROBERT J. KECK, S.J.

MARIAN SCHOLAR

Our Lady in the Gospels. *By Joseph Patsch, C.SS.R.* Translated by Rev. Basil Wrighton. Westminster: Newman Press, 1958. Pp. 233. $4.50.

Father Patsch lived in the Holy Land for twenty years. This fact, coupled with a scholar's knowledge of the Bible, history and archaeology, has contributed to a valuable book on our Lady. At the outset P. warns the reader against the danger of reliance on the apocrypha concerning Mary's life. The book is free from exaggerated statements and sentimentalism. As one reads through the chapters, however, one feels that it is somewhat of a *tour de force.* Without a doubt P.'s scholarship stands out clearly and offers many insights into the historical background of the times. Nevertheless, when this knowledge is framed in the few references to our Lady in the Gospels, one wonders whether any contribution is made to an awareness of our Lady's presence in Christian life. The two things never seem to fuse. The significance of our Lady's role in the Gospels is little enhanced by relating facts true of the times but merely conjectural with regard to any individual. The last two chapters present some material which fills in the background to the lately defined doctrine of the Assumption.

CHARLES P. COSTELLO, S.J.

THE PRIEST AND THE EXERCISES

Holiness of the Priesthood: Meditations and Readings for Priests. *By Josef Staudinger, S.J.* Westminster: Newman Press, 1957. Pp. 546. $4.75.

The life of perfection lived by Christ, King and High Priest, is the aim of every priestly life. The various commitments he has freely assumed and the demands and problems that accompany them find their meaning only in relation to Christ's priestly life. This is the ideal that Father Staudinger offers the priest-retreatant in these meditations and conference-readings.

Following the division of the Spiritual Exercises, but avoiding a strict point by point presentation, the author plays upon this central theme skillfully and clearly. Content to suggest and highlight key dogmas on the priesthood rather than meditate for the priest, he encourages personal reflection. He carefully separates possible applications from the meditation matter itself. There is little preaching or false idealism to

mar this treatment, for there is an evident respect for the dignity of his fellow priests and for their own awareness of the meaning of the priesthood.

Two features are worthy of note. One is the author's familiar knowledge of Scripture. His use of passages from both the Old and New Testament (which can serve as compositions of place or which can fill out the Scriptural dimension of the Exercises themselves) are refreshing and thought-provoking. Brief references are also made to the Fathers, and examples are drawn from the lives of the saints. The other feature is the solid dogmatic and moral foundation for his material. Since every priest shares in the sacramental priesthood of Christ, sorrow for deliberate infidelity to grace, the practice of the virtues, the necessity for perfect service necessarily follow. Jesuit priests are sure to find helpful matter here in making their own private annual retreats.

PAUL OSTERLE, S.J.

KEY TO THE ADOLESCENT BOY

The Adolescent Boy. *By William A. Connell, S.J.* Edited by *J. Barry McGannon, S.J.* Chicago: Fides Publishing Association, 1958. Pp. 175. $2.95.

The late Father Connell, an extraordinary Jesuit teacher and director of youth, left behind a collection of perceptive insights concerning adolescent boys and how to train them. This knowledge, which was originally formulated in talks to the Mothers' Guild and Fathers' Club of Marquette University High School, has been edited and adapted into book form by Father J. Barry McGannon, S.J.

The Adolescent Boy is intended primarily to be a guide for mothers and fathers of normal boys of our modern world, yet it will also be very informative for teachers and guides of high school boys. A penetrating understanding of the adolescent mind and will, amassed from thirty-three years of practical experience, pervades every page. Unencumbered by scientific jargon and a statistical approach, Father Connell presents the key to success in forming the adolescent—sympathetic understanding—in a warm and informal manner. One discouraging aspect for the reader may be that few will be able to match Father Connell's tireless patience, even though intellectually they assent to his principle that: "There is not a boy in the world who won't recognize and be won by sincere, persevering tolerance, and gentleness. He cannot resist it because his whole being calls for it . . . He is always looking for a world that shows understanding."

Although the unusual design and format make this an eye-catching book, one wonders if these features match the seriousness of the content. Still one must grant that the cartoons, which are scattered throughout the book, are cleverly executed.

The Adolescent Boy is highly recommended to all who come in contact with boys. Teachers and parents of students who attend Jesuit high schools will find this book particularly profitable.

EDWARD M. PICKETT, S.J.

AID TO COUNSELING

Fellowships in the Arts and Sciences, 1959-1960. *By Virginia Bosch Potter.* Madison: University of Wisconsin, 1958. Pp. vii-195. $3.00.

Here, in one handy volume, is given full information concerning more than 7500 fellowships awarded annually by various public and private agencies to students starting or engaged in undergraduate or post-graduate studies. More than 5000 of these fellowships are available for study leading to the doctorate, along with stipends granted to the student ranging from $1,000 to $3,000 per year. The first edition came out in 1957, and the present edition differs from it but little. A new edition is promised each year.

The information on each fellowship includes such headings as the following: address of the director(s); purpose of the fellowship; fields of study in which it is obtainable; qualifications and requirements; period the award covers; stipend allowed; other allowances (tuition, grants to the college, family allowances); type of application (letter, questionnaire, interview); time schedule including deadline for application, date of notification etc.; the number of awards granted by this particular foundation. The listings are divided into pre-doctoral awards, post-doctoral awards, senior and faculty awards, and overseas awards. The fields include humanities, natural sciences, social sciences, and a general category which places no restriction on the field of study. Besides the chapters in which information is given, there is a chapter entitled "Counseling the Fellowship Applicant" which contains valuable hints on the qualities that directors look for in applicants and those modes of action that are to be avoided.

The book is to be very highly recommended to all of Ours who are in any way connected with placement services in our colleges and to those professors who have contact with our students in their senior year. All will agree that we have an obligation to our graduates to make known to them the almost countless opportunities for further study.

JOHN J. ROHR, S.J.

LAY MISSIONARY

Le Premier Retraitant du Canada: Joseph Chihouatenhua, Huron. *By Léon Pouliot, S.J.* Montreal: Les Éditions Bellarmin, 1958. Pp. 93. $1.00.

The Jesuit of today will find many points of interest in this book about the mission activity of his confreres in early America. When one subtracts the somewhat bulky appendix of documents, the text comprises only fifty-six pages; it can be read at one sitting. This Indian is perhaps the greatest fruit of Jesuit labors among the Hurons and stands as a symbol of Jesuit missionary activity. Converted by the living Christian charity of the apostle, St. John de Brébeuf, this Huron, baptized Joseph, became himself an apostle. Missionaries will be in-

terested in the light that this book sheds on the apostolic problems of the time. Stress had been put on the education of the young, since the elders were considered too enmeshed in their ancestral prejudices and disorderly habits ever to be admitted to Baptism while still in health. The results of the school for Huron boys which was established at Quebec were, however, not too happy. This, coupled with the conversion of Joseph and his family, caused a shift in mission tactics and more stress was placed on the conversion of the heads of families and the chiefs of clans.

Christian philosophers will see in the case of Joseph the connaturality between the natural law and revealed law. His was the *anima naturaliter Christiana*, the fertile soil ready for the Gospel seed. His life can be a lesson to us today. One does not have to be a lettered and cultured man to live an integral Christian life. The best evidence for his sanctity is perhaps the fact that the missionaries considered him saint. After he died—the victim of an Iroquois tomahawk—Father Lalemant salves his disappointment at the loss of such a valuable lay apostle with the thought, "The saints have more power in heaven than here below." Since the chief obstacle to the Faith in Huronia was the charge that the missionaries were sorcerers who brought disease to the Hurons, some mention should have been made of the persuasive theory of Leo-Paul Derosiers as to the source of the disease. In actual fact the missionaries were the unwitting source of the malady. They carried along with them microbes to which they had become immune but to which the Indians had built up little resistance. However, this is but a slight oversight in a study whose main object was to portray the sanctity of a Christian Indian and his efforts to spread the Faith among his own people.

ANDREW A. CONNOLLY, S.J.

THE IGNATIAN WAY

Finding God In All Things: Essays in Ignatian Spirituality, Selected from Christus. *Translated by William J. Young, S.J.* Chicago: Henry Regnery Co., 1958. Pp. ix-276. $4.50.

The articles presented in this book were selected from the first twelve numbers of *Christus*, a review published by the Fathers of our French Provinces. They are arranged in five parts: God, His Glory, Love, and Service; Christ and His Mother; the Problem of Prayer and Action; the Discernment of Spirits; Characteristic Ignatian Virtues.

The manuscripts of the *Constitutions* of the Society show that St. Ignatius corrected his preliminary view of the importance of the studies of the Scholastics. Whereas he originally considered their activity "a true prayer and one more acceptable" than formal prayer, later he signified by a marginal notation that he judged it "*much* more acceptable." Here is an image of Ignatius' own growth: how he turned from the many hours of prayer each day at Manresa to prayerful activity as a means of obtaining union with God. As far back as his trip to Jerusalem, Ignatius had chosen God as his companion throughout the

day, "expecting help from Him when he was hungry, and if he fell, he would look to Him for help in getting up." Then at La Storta his services were formally accepted by Christ. The problem of prayer and action receives consideration in three excellent articles. As quite commonly agreed, Ignatian prayer is not a storehouse upon which the person draws during his apostolic day, or as the day upon which the night of activity quickly settles. In the rhythm of life, an apostle's awakening, work, and sleep are not of a half-person, but of the entire man. According to Father Nadal, each community receives the special grace of its founder. The grace of the Society enables its men to enter a continuous cycle of prayer and action: their diligent work for Christ aids their prayer, their humble prayer aids their work. For Ignatius there was no dividing a man's life: the awakening of the person to life meant the resumption of his life in Christ. Similar instances of intellectual depth can be found in the other divisions of this book.

Father Young continues to put us in his debt by his diligent translations of the best Ignatian literature. Through his translation of these various essays from *Christus* the English reader can enjoy the latest thoughts of outstanding European scholars on Ignatian spirituality.

ARTHUR MORGAN, S.J.

UNITY OF THE BIBLE

Prophecy Fulfilled. *By Canon René Aigrain and Abbé Omer Englebert.* Translated by Lancelot C. Sheppard. New York: David McKay Co., 1958. Pp. xii-274. $3.95.

This book must be understood in the context of the reaction to the exaggerated emphasis on scientific exegesis, which in turn is a reaction to the allegorical interpretation of some of the Fathers. It belongs to the increasing number of books today that emphasize the spiritual unity of the Bible as against the all too one-sided study of its human origins. While approving of biblical study along scientific lines, the authors insist that this should not be to the detriment of the more important spiritual sense which was the preoccupation of the Fathers. While making allowances for their exaggerations, we must, if we are to listen to this book, endeavor to recapture their spirit. The book shows the continuity between the Old Testament and the New: how the former is a preparation for the latter; how under the dynamic concept of the Covenant, the Bible is seen as an organic whole. In the second half of the book the authors treat in separate chapters of the nature of God, the person of the Messias, the universal character of revealed religion, the future life, the moral law, and the manner of worshipping God. These factors are then shown to constitute the main points of the Church's doctrine. Here a wrong impression could be given the general reader that the Bible is nothing but a book containing a body of doctrine rather than as a record of the encounter between Yahweh and His people.

The merit of the book is the happy choice of the biblical category of the Covenant as the key concept for rightly understanding Old Testament

history. The authors however, could have exploited this concept better if they pointed out that the Christian community is actually the fulfillment of the old Covenant.

The general reader will find the book an excellent introduction to the Bible. Students of the Bible will find that books like this fill the gap which is the result of a separate treatment of the Old and the New Testaments.

EULALIO BALTAZAR,

LANDS TO THE SOUTH

New Horizons in Latin America. *By John J. Considine.* New York: Dodd, Mead & Company, 1958. Pp. xvi-379. $5.00.

During the last year several political events turned the attention of the American people towards Latin America. The general hostility shown in those events was due partly to economic conditions, but mainly to misunderstanding. This state of affairs also has religious implications. To promote a better understanding between the Catholics of the two Americas, Father John J. Considine offers us an interesting book on Latin American religious and missionary fields. It is divided into five large sections: Brazil, the Colossus; Lands of the South; World of the Andes; The Rise of Protestantism; Vignettes of Middle America. The last part of the book is given over to Catholic statistics.

The general style of the book is narrative. It gives us a vivid and entertaining view of the different countries and evidently has a missionary purpose. It lays no claim to originality or completeness. The main sources of information are the Maryknoll priests who are working in difficult areas on the continent. Due to this source of information, the book is mainly concerned with social apostolate and economic conditions.

Throughout the book a friendly and benevolent attitude is maintained and a praiseworthy open-mindedness as well. We may safely say that no one below the border will find "North American prejudices" in this book. It is written with objectivity, although it reveals the rather sad standard of living among the *indios* or the *rotos.*

One question that could be raised is: to what extent is this picture true? The single events and facts brought up in the book certainly correspond to reality. But in a book that proposes to give new horizons of South America, it is the overall view that counts, that is to say, the general impression the reader obtains from the book. When a portrait is produced, it is the soul of a country or continent that must be expressed. In this respect the book is less satisfying. Can I, as a Latin American, recognize in it the true face of my fatherland? I could hardly say so. Individual facts are there in abundance but, nonetheless, the deep personality of the country does not manifest itself.

One cannot but appreciate the great interest the author manifests in the missionary fields of Latin America; but when a foreigner examines this continent, no matter how friendly he may be, he will ordinarily obtain a distorted idea. Latin America must be viewed not only in the things by which it differs from other countries, but in its specific

traits, which are the results of lasting cultural elaboration. It is in the perspective of his historical and spiritual evolution that a country must be approached if one is to grasp the essential traits of its soul. Once this is achieved the desired mutual understanding offers no problem.

RENATO HASCHE, S.J.

MASS IN THE MISSIONS

Worship: The Life of the Missions. *By Johannes Hofinger, S.J. et al.* Translated by Mary P. Ryan. Notre Dame: University of Notre Dame Press, 1958. Pp. x-342. $4.75.

Neither pan-liturgists nor historical archaists but pastors of souls exiled from China, the contributors to the fourth volume of Notre Dame's *Liturgical Studies* hold that, "in order to carry out our missionary task today we need above all a worship that is fully developed from the missionary point of view" (p. 34). In the judgment of these members of the Institute of Mission Apologetics, Philippines, an adapted, intelligible liturgy can be, without subordinating its primary role, a catechesis forming those present into an apostolic community whose vitality will profoundly affect their unbelieving neighbors. Such a pastorally effective form of Mass celebration may not be liturgically ideal; yet it is for such a renewal that the authors make their realistic plea.

That the restorations desired can be effectively made even while observing existing rubrics is shown by a sample community Mass. To provide adequate but varied instruction in Christian doctrine, a four-year cycle of scripture readings is proposed. Properly observed feasts and socially administered sacraments (Baptism, Marriage, and Extreme Unction) can, likewise, be suitable occasions for imparting instruction. As aids to liturgical piety, the importance, qualities, and functions of native music and art are carefully analysed. For popular prayer the Christological psalms, not the comminatory and others explicable only by historical, geographical, or theological knowledge, are shown to be exceptionally apt. To maintain the spiritual life of the young community, so frequently without a resident priest, the possible value of trained, permanent deacons for the missions is prudently considered. Individual suggestions may not find favor (the advisability of extra-sacramental confession in the case of adult catechumens, for instance); the book's approach, however, is sound without being final.

The desire for greater use of the vernacular never becomes a demand for "Mass without Latin." The modification of present rites is in the interest of clarity and simplicity: "The Christian mysteries must explain themselves and reach our peoples' hearts" (p. 74). Lastly, insistence on a more flexible conformity in place of rigid, lifeless, world-wide uniformity is requested to take advantage of the prayer gestures natural to each people. Such an apostolic program, however, must begin in the local seminaries by integrating liturgical training with the entire clerical formation.

These desiderata are by no means pleas for self-determination. Roman

ecclesiastical authorities heed the attitude of ordinaries. Priests, then, must use the concessions already granted, plan for the future, and make their requests known to superiors. To help us appreciate this pressing duty and lofty privilege, *Worship: The Life of the Missions* was written. Love for the Church and the extension of God's Kingdom prompts the discussion throughout.

ERWIN G. BECK, S.J.

THEMES FROM THE TESTAMENTS

The Meaning of Sacred Scriptures. *By Rev. Louis Bouyer, C.O.* Translated by Mary Perkins Ryan. Notre Dame: University of Notre Dame Press, 1958. Pp. xi-258. $3.75.

This fifth volume in the Liturgical Studies series consists of twenty-four lectures delivered by Father Bouyer, professor of the Catholic University of Paris, during the summer session at Notre Dame in 1956. The expressed purpose of the author is to illuminate significant themes and characteristics of the New and Old Testaments in order to show the richness of meaning latent in divine revelation, not to produce a formal commentary.

The most important parts of Father Bouyer's book are the first and the last chapters: "The Word of God in Israel" and "The Psalms and the Church." In the former the author indicates the relation of Scripture to tradition, insisting on the Bible as tradition's essential element, its nucleus, and, on the other hand, maintaining that tradition is the Bible's "proper atmosphere, its living environment, its native light." The uniqueness of the Bible among all writings claiming to be the word of God is shown by stressing the fact that the other literature reveals nothing of consequence concerning the future of man or the personality of God. It is the latter feature—the revelation of the nature of God—that is the concern of most of the chapters in this book. The author shows how God used certain writers of the Old Testament in order to reveal His different qualities or aspects: Amos to proclaim His justice; Osee to show that He was a merciful God; Isaias to remind men of His Holiness; and finally, Jeremias to stress that He was a God who demanded an interior religion, a metamorphosis of the heart. Along with these ideas of the individual prophets, there is a discussion of most of the general themes that constantly appear in the Old Testament: Cloud, Ark, Presence, Wisdom, as well as the two prime ones: Covenant and Word. In all of these, the author affirms the modern scriptural stand that the Old Testament is a preparation for the New, not so much through isolated prophetic texts as through the development of correct attitudes towards God and religion.

The author considers only a few themes in the New Testament, such as the concept of mystery in St. Paul, the phrase "Son of Man," and the Johannine ideas of light and life. The heart of the book is in the last chapter where the author concludes by giving his basic ideas on Scripture. He explains that revelation does not mean that new ideas were constantly added, nor that the ideas once given became more and

more complex, but rather that it is "the deepening of truths, very simple and very rich, which were given from the beginning and make up the unity of the divine Word."

A disconcerting factor noted in this book is that, in a field progressing with the rapidity of scriptural studies today, we find only one reference to a book published after 1950 and less than a dozen from the decade before these lectures were given. Little or no attention is given to the knowledge acquired from the Dead Sea scrolls, a fact that is especially remarkable when we consider that the author does treat of the themes of light and life in the writings of St. John. Moreover, the author's efforts to show the uniqueness of Scripture in relation to Greek religious literature may appear to some as a little out-of-date and an attempt to fight a battle already finished. On the other hand, Father Bouyer does offer us a new, deep insight into the meaning of Scripture. His revelation of the underlying unities in the great books of the Old Testament will certainly provide a key to greater intelligibility in reading these portions. This book will go far to deepen the reader's appreciation of the psalms used in the breviary.

William J. Bosch, S.J.

JESUIT MISSIONARIES IN NEW SPAIN

Historia de la Provincia de la Compañia de Jesús de Nueva España, Tomo II, Libros 4-6 (1597-1639). *By Francisco Javier Alegre, S.J.*, New edition by Ernest J. Burrus, S.J. and Félix Zubillaga, S.J. Rome: Institutum Historicum S.J., 1958. Pp. xxxii-747. $6.00.

Father Ernest Burrus, S.J., and Father Félix Zubillaga, S.J., both of the historical institute of the Society of Jesus in Rome, continuing their remarkable work on the history of the Jesuit missions in New Spain, present the second volume of a newly edited "History of the Society of Jesus in the Province of New Spain." This work, written in 1766 by Father Francisco Javier Alegre, a Mexican humanist, is considered by historians to be one of the best in this particular field. It would have appeared in 1767 had not the Jesuits been expelled from Mexico. It was not till 1842 that Father Alegre's work finally saw publication.

The first of the present volumes, reviewed in our April 1957 issue, dealt with the pioneer work of the first Spanish Jesuits in New Spain: erecting churches, sodalities of Our Lady, schools and missions for the pagan Indians. The present volume embraces what can be called the period of consolidation, as well as the difficult period of expansion towards the Yucatan peninsula, Central America, and even present day Colombia. Once more we must point out the fine critical spirit shown by Father Alegre in the composition of his manuscript at a time when historical criticism was far from flourishing. In addition, we find his colorful accounts of the successes, labors, and glorious martyrdoms of many Jesuits very appealing.

To the manuscript of 1842 the present editors have added many explanatory notes and biographical data on some Jesuits who are not

well known. They have included critical interpretations of the historical facts presented by the author. All this has been made possible by scholarly research in archives and collections of manuscripts. The introduction, the appendix of unpublished documents and extensive bibliography make this new edition important for the history of the Church and of the Society of Jesus in the evangelization of the New World.

FRANCISCO DE P. NADAL, S.J.

THE THEOLOGY OF THE SACRED HEART

Heart of the Saviour (A Symposium on Devotion to the Sacred Heart). *By Josef Stierli, S.J. et al.* Translated by Paul Andrews, S.J. New York: Herder and Herder, 1958. Pp. ix-268. $3.75.

Ever since the extension of the feast of the Sacred Heart to the whole Church a century ago, the spread of the devotion to the Sacred Heart has been nothing short of miraculous. Still in spite of or perhaps more correctly because of its wide appeal, a great many of the difficulties that were proposed by its most rabid opponents prior to 1856 are still being aired today in certain quarters of the Church universal. It is still a veritable rock of scandal to the inquiring piety of some of the laity as well as to the more critical thinking of a number of Church scholars—Bible exegetes, moralists, dogmatists, liturgists, historians—all of whom find some flaw or other to criticize in the theory and practice of the devotion. And these criticisms are quite understandable when one keeps in mind the unpalatable external accretions that have become attached to the devotion in the course of the years.

These criticisms, ranging all the way from outright ridicule to serious charges of unsound theology, cannot, must not be easily shrugged off. It is partly to answer these criticisms, partly in the very answering to give the orthodox theological basis of the devotion that the present book was put together by Father Stierli in collaboration with three other Jesuits—Father Richard Gutzwiller and the two brothers Rahner, Hugo and Karl. There are nine essays in all (originally given as conferences at a students' congress in Bad Schönbrunn, Switzerland, in 1951); their arrangement is quite simple. The opening chapter is a frank, forceful setting forth of the criticisms, large and small, that have been leveled at the devotion by its critics. This is followed by four chapters, more or less historical in character, which cover practically all of history from Biblical times through the Patristic and the Medieval ages to our modern era. The last four chapters attempt a deeper examination of the dogmatic principles involved in the devotion and of its proper place in the total picture of divine Revelation and Church liturgy.

The continuity and flow of the work as a whole is truly remarkable, much more so when one considers the diverse authorship of the essays that go to make it up. Credit for this is due to the skillful editing of Father Stierli, and, in the English version, to the easy style of Father Andrew's translation. The latter has gone beyond the German text by appending Pius XII's *Haurietis Aquas* at the end of the nine essays where

it fits in most admirably. The editor in his preface states what the book modestly aims to be: a fragmentary contribution towards filling the lacuna of a comprehensive theological exposition of the devotion. One wonders whether its contribution is merely fragmentary, or whether, with its publication, there still exists such a lacuna to be filled. At any rate, *Heart of the Saviour* will be a notable addition to the rather meagre literature on Sacred Heart theology in English.

FRANCISCO F. CLAVER, S.J.

LITURGY AND LIFE

The Inner Life of Worship. *By Charles Magsam, M.M.* St. Meinrad: Grail Publications, 1958. Pp. 323. $4.50.

As the author's imaginative thinking fixes the liturgy into the harmony of Christian living, a thoughtful perspective takes shape in the reader. Subtly, Father Magsam weaves his theme. Liturgy is not external rites and ceremonies. It is worship; it is the total Christian response. It is the expression of Christ's people of all that leaps out from reason into the center of Christian mystery, coloring all with the spectrum of Christ's new creation. These are totally Catholic thoughts, and why have we not expressed them before?

The relationships of worship to prayer life, to a full personality, to the Mystical Body of Christ, to the Mass, to the Sacraments, are thoughtfully worked out. When Father sketches the course of liturgical history, he shows that the organic growth of worship is dependent upon the dogmatic health of an age. Somewhat timidly, he hints that our age is ready for the strength of Catholic manhood.

In his treatment of the sacramentals, our Maryknoll liturgist discovers the beauty of little things in the light of Christian awareness. Then, he raises the problem of father leadership, and its intimate connection with the harmonious development of Catholic family life, particularly through worship.

These are many good insights and reflections for a single book. There is more. Chapter thirteen, "With Voice and Hands," deals with art. It describes the Christian sensitivity that should see and make beauty in all things. Somewhat irritating is the dogmatic assurance with which certain evaluations are advanced. It is not sufficient to possess a philosophy of art; great controversy can arise out of an application of philosophical principles. Again, with wonder, we watch Father construct the ideal Christian artist, a technical giant and saint of God; the treatment of more ordinary artists is left for someone else to discuss.

The price of the book seems high when we consider only its material advantages. A number of typographical errors contrast sharply with the author's exhortations in the thirteenth chapter. On the other hand, for the provocative thought content, the reader gets a bargain.

GEORGE R. GRAZIANO, S.J.